



S. G. Kneller Pinx.

M. V. G. G. Sculp.

MR<sup>s</sup> ELIZABETH BURNET

*Anno Aetatis 46.*





S. G. Kneller Pinx.

M. V. G. G. Sculp.

Mr<sup>s</sup> ELIZABETH BURNET

*Anno Etatis 46.*

A  
M E T H O D  
O F  
DEVOTION:  
O R,  
R U L E S  
F O R  
Holy & Devout LIVING,  
W I T H  
P R A Y E R S on several Occasions,  
and Advices and Devotions for the  
Holy S A C R A M E N T.

---

Written by Mrs. BURNET, late Wife  
of the Right Reverend Father in God  
GILBERT Lord Bishop of SARUM.

---

*The Third Edition.*

---

To which is added,  
Some ACCOUNT of her L I F E  
by T. Goodwyn Arch-Deacon of Oxford.

---

L O N D O N,

Printed and Sold by Joseph Downing in Bartholomew-  
Close near West-Smithfield, 1713.

---

*Jane Hamilton 1719*

THE REVOLUTION

OF THE

UNITED STATES

OF AMERICA

IN THE YEAR 1776

BY

JOHN ADAMS

AND

JOHN HENRY

JOHN ADAMS

JOHN HENRY

JOHN ADAMS

JOHN HENRY

JOHN ADAMS

JOHN HENRY

JOHN ADAMS

JOHN HENRY

JOHN ADAMS

JOHN HENRY

JOHN ADAMS

JOHN HENRY

con  
n  
th



---

---

A N  
A C C O U N T  
O F T H E  
L I F E  
A N D  
C H A R A C T E R  
O F T H E  
A U T H O R.

**I**T being thought fit to publish the Name of the Author of this Book, to the World, (which her Modesty did not suffer her to consent to while she lived) that it might be farther recommended by the established Reputation, which she

A 2 has

has left behind her, it was judg'd necessary to add an Account of her Life and Character ; not so much to inform the present Age, to which she was so well known, that her Loss is as much lamented, as that of any one in the Station she was in, was ever observed to be ; but that she may be a standing Pattern to Posterity, who may see in her Life, and Character, a just Representation of a good Christian, adorned with the most eminent Virtues, and Graces of the Gospel.

This is a Task indeed, which I was very much afraid to undertake, and would rather have left it to a far better Hand : But it being put upon me by those, whom I could not deny, who knew my Acquaintance with her in a Friendship of many Years ; I have drawn up this following short Account : Short I may say, for I am conscious to my self, that I have represented her but imperfectly. However, I can truly affirm, that it contains nothing but what I have gathered from my own Observation, and from the best Inquiries, I could make, of those, that knew her well, and who were equally concerned with

## *Life of the Author.*

V

with my self, to have nothing said of her, but what might be fully depended upon, and be rather within, than beyond the Truth.

She was Born the 8<sup>th</sup> of *November*, in the Year 1661. being the Eldest Daughter of Sir *Richard Blake*, Knight, the Fifth Son of *Thomas Blake*, of *Earontoun* in the County of *Southampton*, Esq; of an eminent Family, and of *Elizabeth* the Daughter of Dr. *Bathurst*, a Physician in *London*, one of eminent Piety, and of the most considerable Men of his Profession in his time.

At Eleven Years old she began to have a true Sense of Religion, and read with great Application the Books that were put into her Hands; but was not quite satisfied with them, aspiring after more solid and sublimer Notions, than what she found in them: On this account it was that more than ordinary Care was taken to make her think meanly of herself, she being bred up in the greatest Privacy possible.

At a little more than Seventeen Years of Age, she was Married to *Robert Berkely* of *Spetchly* in the County of *Worcester*, Esq; Grandson of Sir



*An Account of the*

*Robert Berkely*, that was a Judge in King *Charles* the First's time: Which was procured, chiefly by the Means of that Apostolical Man Dr. *Fell*, late Lord Bishop of *Oxford*, who was that Young Gentleman's Guardian, and had taken the Care of his Education. That great Prelate, so famous for his Piety, and Learning, thought that the Assisting him in that Match was the greatest Service he ever did him.

When she came into that Family, she found this Gentleman's Mother a zealous Papist, and a Woman of a good Life. This put her upon taking especial Care to study her own Religion in a larger Compass, in order to understand the Controversies between our Church and the Church of *Rome*, that she might be able to preserve her Husband, and her self, from the Artifices, and Insinuations of the Popish Priests, and the Influences of his Mother, who had great Interest in him. But yet, considering the particular Turn of his Mind, and the great Deference he had to his Mother, she found her self obliged to be very tender and careful, that he might not be disturbed with unnecessary

unnecessary Disputes about Religion ; in which, and in her whole Management in this respect, there appeared a Discretion admired by all that knew her.

At the same time she obliged herself to a more than ordinary Strictness, in all the Offices of Piety, and in her whole Conduct, that she might adorn her own Profession by a suitable Practice, constantly governing her self by the Rules of true Religion, and of a severe Virtue ; instead of which in the Church of *Rome* is too often found only the outward Shew, and Appearance of them. And therefore living in the Country where she had much Leisure, she spent great Part of her Time in Devotion and Reading : And when she would divert her self with Work, she had generally some Persons to read to her : When her poor Neighbours came to Visit her, which being encouraged by her, they often did, that she might instruct them without seeming to take too much upon her, she would frequently read good Books to them.

In this Manner she lived for Six Years, being esteemed, and loved by all, that knew her; even by those, who, on the Account of different Opinions in Religion, were likely to be most prejudiced against her.

In King *James's* Time, when the Fears of Popery began greatly to increase, and Bishop *Fell* died, who had great Influence over Mr. *Berkely*, and visited him once a Year with still greater Satisfaction in the happy Choice of a Wife, which he had made for him, to prevent his being wrought upon by his Relations, at a Time when they had mighty Hopes of their Religion being settled here, she prevailed with him to go to *Holland*, and Travelled with him over the Seventeen Provinces; where, on the Account of his Relations, they met with an unusually kind Reception in the Popish Provinces: Letters being sent without their Knowledge to *Brussels, Ghent, Liege*, and other considerable Places; recommending her in a very particular Manner, as one, that had she been, as they call it, of the Catholick Church, her Piety and Virtue were great enough to entitle her to the Character of a Saint.

After



After this they both fixed at the *Hague*: Where she was soon known, and grew into the Esteem and Friendship of Persons of the highest Rank, till about the Time of the Revolution, then they returned into *England*, and went to *Spetchly*, his Country-Seat.

Here she went on in the happy Course of Life, she was at first engaged in, increasing continually in Knowledge, and good Works. She had generally had some young Persons in her Family, whom she well improved both by her Instructions, and Example; so that there was quickly a visible Alteration made in them.

Her Knowledge and Virtue made her every Day more and more taken notice of in that Country. She contracted an intimate Friendship with the then Lord Bishop of *Worcester*, who has left so great a Name behind him for his eminent Piety and Learning, Dr. *Stillington*: He to his Death continued in an high Esteem of her, and has been often heard, upon several Occasions, to say, that he knew not a more considerable Woman in *England*, than she was. Nor was she less esteemed by the Dean  
of

of that Church, the present Lord Bishop of *Oxford*, who had always a high Value for her. But the Lord Bishop of *Worcester*, that now is, having a particular Relation to her, treated her always with such a Respect, and expressed his Esteem of her on all Occasions in such Terms, that her great Humility and Modesty made her ashamed to receive it. Thus she continued to live with Mr. *Berkeley*, till the Year of our Lord 1693, when he died, and was Buried with his Ancestors at *Spetchly*.

In her Widowhood, as she had more Time, and Leisure, so she applied it wholly to Devotion, to Reading, to Acts of Charity, and the Offices of Friendship; particularly, she took upon her the Care of her late Husband's Protestant Relations, as if they had been her own; and was indeed a Mother to them all, as long as she lived, shewing a great Concern for them, and Kindness to them, even at her Death. She was also very kind, and obliging to all the rest of his Family.

She had then a very plentiful Income, which she managed with great Prudence, as well as with an high degree

gree of Charity; and was indeed uneasie at all other kind of Expences, but what went that way.

While she continued at *Spetchly*, she kept an Hospitable Table, to which the Neighbouring Clergy were always welcome. She paid true Respect to those of them that were in Low Circumstances, heartily esteeming them for the sake of their Functions and Labours; she frequently made them Presents of the most useful Books, and to some she generously lent Money, without requiring any Security, expecting only to be paid, when by the Providence of God they might be put into more easie Circumstances.

She spent some time in *Worcester* at the Bishop's Palace, with Bishop *Stillington*, and Mrs. *Stillington*, with whom she had a most particular Friendship, and at the Commandary House of *Robert Wylde*, Esq; who took a particular Care of her, and of her Concerns: For whom, and his whole Family, she had, as they well deserved it from her, a great Measure of Esteem, and Friendship.

Mr.



Mr. Berkely ordering in his Will a great Sum of Money to be raised out of his Estate, to Erect an Hospital at *Worcester* for poor People, she had it much at her Heart to see that brought to Perfection, as soon as was possible; and it pleased God to continue her Life, till she saw it was settled. Besides the Care of this, she took upon her several Charges in relation to his Affairs, more than the Law required, in the Payment of Debts, and Legacies: And here she continued still one eminent Instance of Charity, to which she had engaged Mr. Berkely in his Lifetime; which kind of Charity is now, by the Blessing of God, spread almost all over *England*, in setting up SCHOOLS for the Instruction and education of poor Children; which she afterward encreased to a much greater Number.

She spent a good Part of her Time at *London* with her only Sister, the Wife of Mr. Justice *Dormer*, who was always very dear to her, and she had an high Value for the great Integrity and Worth of the Judge.

She

She had early an Inclination to employ her Pen in several sorts of Composition, which she was thought by her Friends to do to so very good Purpose, that it encouraged her to employ much of her Time that way; and while she was a Widow, she made the first Draught of the following Book for her own Use only, consisting of such Rules, and Directions, as she resolved to conduct her self by, and which indeed had been all along the Measure of her Practice.

She continued a Widow near Seven Years, and then was Married to the Right Reverend the Lord Bishop of *Salisbury*; where she found a Family of Children, which she treated, not with a false Indulgence, nor with an unnatural Severity, but with that Care, and true Concern for their Education, as if they had been her own; and was indeed loved, and respected by them, as if she had brought them into the World; of which the Bishop was so sensible, that he had, by his Will then made, left them entirely under her Care, and Authority, in so absolute a manner, that it has been seldom known, that so much was trusted even to the proper Mothers of  
any

any Children. And the Bishop judging right, that he brought Blessing and Happiness enough into his Family, by bringing her self into it, desired her to secure all her own Estate, and Income to her self, with a Power to make such a Will as she pleased ; to which he bound himself to consent : So she continued the Mistress of all, that was her own, and allowed for her own Entertainment that, which did not exceed the Rate of a Boarding-House, that so she might the more abound in good Works ; which the Bishop readily accepted of, tho' he was willing, and often told her so, that nothing at all should be allowed upon that account ; for she had in her self, a Treasure valuable beyond all Riches : And indeed the Bishop was willing, that all the World should see what a Value he set on so much true Worth of the sublimest sort, as he found he possessed in Her.

After this, she extended her Charity farther than she had done before, and indeed instead of giving a double Tenth, or a fifth Part of her Income that way, which is the largest Proportion that any have suggested, as taken from the *Jewish* Constitution, she

was



was very uneasie at taking a Fifth Part of it to her own Use. She seldom went beyond it, but was much oftner within it; by which means she was able to give many Sums away in Charitable Uses; and particularly the Number of Children taught at her Expence in and about *Worcester* and *Salisbury* were above an Hundred.

And now she grew into a more general Acquaintance, and was continually rising higher in the Esteem of the World, as she was more known. She entred into Friendship with some Persons of the greatest Quality, which made no other Alteration in her, than the increasing her Zeal of doing more Good as her Interest was enlarged. The being rich in good Works was visibly the greatest Design of her whole Life, and that which she most of all delighted in.

Notwithstanding the Interruptions, which a more general Acquaintance gave her, she spent as much Time, as she could get to her self, in Writing upon Divine, and Moral Subjects; and was prevailed with to consent to the Printing of the *first* Edition of this Book, which, as well as the *Second*, was all entirely her own composing, without  
any

any Assistance or Addition by any Person whatsoever.

This being very much approved of by many of her Friends, she thought she could make it more useful, by adding a great deal to it out of many other Papers, she had by her; and she Printed a *Second Edition* of it at her own Expence, that she might dispose of it among those, whom she thought most likely to be improved by it.

She kept a constant Journal of her Life, and every Evening spent much time in recollecting her Actions, and Discourse that Day; and would call her self to a strict Account in every particular, that the Errors of every Day past might be avoided in those that were to follow.

She continually laboured under a weak Disposition of Body, which grew upon her at length so much, that it was thought she could not easily get over it. On this Account she was advised to go to the *Spaw* for the Recovery of her Health; which Journey she undertook in the Year 1707; and, wheresoever she went, she was received with great Marks of Esteem, and Respect by Persons of the most eminent Ranks.

After

After her Return, she seemed to be in a much better State of Health; and bear the Severity of the Beginning of the last Winter so well, that her Friends hoped her Constitution was grown stronger than it had been: but it pleased God, that upon the breaking of the Frost, *January 27.* she was taken with a Pleuritick Fever, the Symptoms of which were not violent, nor were her Friends at first apprehensive of her Danger; but her Lungs being weak, in a few Days she sunk under it, and died *Feb. 3. 1708.* She was Buried at *Spetchley* by her former Husband, according to a Promise she had made him, as appears by this Clause in her Will: " I will that my  
" Body be Buried in the Parish-  
" Church of *Spetchley*, in the County of  
" *Worcester*, in a Vault made by me  
" for my former Husband, *Robert*  
" *Berkely*, Esq; and my self. I order  
" this to fulfil a Promise I made to  
" him, not out of any want of Re-  
" spect or Kindness to my present  
" Husband, who has by his great  
" Kindness and Confidence deserved  
" from me all the Gratitude and Ac-  
" knowledgements of Love and Re-  
" spect I can testify.

a

And



And thus I have given a very brief Account of some of the most remarkable Circumstances of her Life, in which she must appear a bright Example of the most eminent Virtue, in a private Station ; but I should not do Justice either to her, or to the World, if I did not enlarge a little more upon her Character ; in which, if I should be thought to have said too much, by them that were not acquainted with her, I am confident what I say, will be judged by them that did know her, to fall far below her Character.

There needs the less be said, because the following Book is a just Representation of her ; it giving the most exact Description of her Progress in every Part of her Duty, in which there is nothing said that proceeded from an heated Imagination, which carries some to greater heights than are perhaps consistent with Humane Nature ; but the whole, is the Result of her own Experience ; and she has given no other Rules and Directions, but those by which she lived, and upon a Trial of them found them to be practicable, by those especially in her Circumstances  
and

and to be of the greatest Use towards forming in them just Notions of Religion and Virtue, raising them up to suitable Affections, and to the ordering the whole Course of their Lives according to the Profession of the Gospel of *Christ*.

She knew exactly how to distinguish between the Means and End of Religion, and the Necessity of joining them both together in her Practice, so as that she came up to the strictest Rules of Piety in her Devotions, both in Private and Publick, especially in her frequently receiving the Sacrament of the Lord's-Supper; and as she was heartily affected to the Constitution of the Church of *England*, and zealous for the truest Interest of it; so she was fully persuaded that the best Evidence and Testimony she could give of this, was in a strict Government of her Passions, in a constant Care and Watchfulness over her whole Conduct, and in abounding in all kinds of good Works.

She had no Skill in the Learned Languages; but having made the Understanding of the Scriptures her chief Study, by the Help of *English* Com-

Commentators, and the Assistance of those of the Clergy with whom she most frequently conversed, and did often discourse about Texts of Scripture that were obscure to her, she attained to a great Degree of Knowledge in them. Tho' she read them much, yet she seldom employed her time in the more intricate Subjects, which are out of the common way, and have no general Use; but spent it in those of the greatest Weight, in which she attained to a very high Measure of Knowledge. Tho' her Mind was naturally inquisitive, her Apprehension quick, and her Judgment solid, yet she confined her Inquiries to a few things; therefore when she had made some Progress both in Geometry and Philosophy, she laid these Studies aside, tho' she had both a Genius and a Relish for them. She considered the *one thing necessary*, and applied her self wholly to that which related to it, and even in that, she valued Knowledge only as it purified the Mind. Her chief Care was to govern her Passions, and to subdue all her Affections to created Objects, and to elevate



vate her Soul into an intire Resignation and Conformity to the holy Will of God.

When she conversed with Divines and Scholars, who were well known to her, she would take a great deal of Pleasure in talking of Subjects suitable to their Profession, and would sometimes engage in Disputes, which she managed in such an agreeable way, as if she had equally studied the same Subject with them. But in Company, where any Discourse of this kind might be thought unsuitable, she made no Appearance of Knowledge above the common Rank.

Some Particulars of her Charity have been mentioned in the Account of her Life. She did much Good to many Persons, without letting them know who was their Benefactor; but the way of her disposal of her Charity, and the many Offices of Friendship she did for those she had a good Opinion of, doubled the Obligations which she laid upon them. When she had promised a Kindness to any of her Friends, they needed not be solicitous to put her in Mind of it, for when they took their

their leaves of her, she would ask them whether they had any thing more to say to her, that so the most Timorous and Modest might have Courage to mention it. Those who conversed most with her, soon observed that nothing was more acceptable to her than the naming worthy Objects for her Charity, and then she with Joy set about the relieving of them, esteeming the best Use of Riches, to be the distributing a large Share to such as wanted it, and who deserved well to be supplied.

As her Bounty to indigent Persons reached to a large Compass, so her Charity was most extensive to all those that differed from her in Matters of Religion, especially where they seemed to be Sincere, tho' Erroneous; and this not only to the Divisions among Protestants, but also to the Papists, of whom, as she had occasion to know more, by reason of her first Husband's Relations, so she truly valued whatsoever she observed to be commendable in them.

But

But that this Character of hers did not at all hinder her from being steady to her Principles appeared, as in the whole Course of her Life, so in her Last Will; in which she declares, " That she desired to die, " as she lived, in a full Communion " with the Established Church of " this Realm, and in a Communion " of Charity with the whole Body " of Christians throughout the World, " especially with all that worship " God in Spirit and in Truth, and are " not defiled with Idolatry and Superstition.

Her Thoughts of Religion were Generous and Noble, not confined to narrow Limits, or low Measures; she looked on those as the best Representations of it, that made it appear Beautiful and Lovely, and begot an internal Purity of Heart, with an exalted Zeal and Life in the Affections, and that gave an internal Sensation of Divine Matters; yet she guarded strictly against all Enthusiasm, and would not affect to be wise above what is written in the Scriptures. In the last Years of her Life, she delighted most in Books



that treated of the inward Life of Religion, of the Separation of the Soul from all Creatures, and of an intire Resignation of every thing to the Will of God. But above all, she was most constant in Reading the Scriptures daily, and used to say, that as to the practical Parts of them, the Reading them with a Spirit of Humility and Simplicity of Heart, together with earnest Prayer, and an ardent Desire to understand the Will of her heavenly Father, was the best Means to know of any Doctrine whether it was of God, or not; so that she read the Bible rather as a mean to raise her Soul to great Views of God, and to a noble Sense of solid Virtue, than out of Curiosity, to encrease her Knowledge, or to adorn her Expressions; and indeed, she spoke sometimes of those Matters in Strains that looked like Raptures, and charmed, as well as they animated those who heard them.

A Person of such Piety and Goodness, cannot be supposed to have had many Enemies; but where ill Offices were done her, she forgave them so heartily, that by her treating

ing

ing those who had injured her, it plainly appear'd that she had overcome all Resentment, and well knew how to return Good for Evil.

Her Conversation was so entertaining and engaging, that it was no Wonder that her Acquaintance was very great, which was much encreased after her Second Marriage. She took formal Visits to be one of the Burdens of Life, yet never would neglect to pay any Civility that might justly be expected from her.

In her general way of Discourse, she suited her self to the Company she was in, as far as was consistent with the Rules of Decency and Charity, and that with a Spirit and lively Cheerfulness, that render'd her extreamly acceptable to all People.

If any Persons were spoken against in Company where she was, she would, if there was room for it, take Pains to vindicate or excuse them, or else turn off the Discourse to some other Subject.

As she was generally cheerful in Company, so she set a most strict Watch over her Lips, without seeming

ing to do so. She gave the greatest Encouragement to an innocent Freedom in Conversation, that ever any one of her strict Piety was observed to do. For indeed, tho' she was severe upon her self in the Opinion she had of her own Conduct in many Austerities, such as Fasting and Watching, which might probably very much contribute to the Weakening her Constitution, yet she carefully avoided all Appearance of Severity towards others, and all Ostentation of Piety; nor was she ever apt to censure those that did not come up to the Strictness she obliged her self to.

Her Design indeed, was to render a Strictness in Religion as agreeable to all Companies, as was possible; and to shew that it did not take off from that Easiness and Freedom which is the Life of Conversation; and few ever succeeded better in recommending it thus to the World, than she did.

Her Humility appeared in her whole Conversation in a becoming Modesty towards her Superiours, in an obliging Civility to her Equals, and most eminently in a kind Condescension



descention to those that were below her. No body despised more the Pomps of this Life than she did; but yet she conformed to that Decency of Apparel and way of Living, that was suitable to the Rank she had in the World, tho' in the plainest manner, yet not affecting Singularity in any thing.

She was most constant in her Friendships, and was always a true and faithful Friend. In the Friendship she had with those that were above her, she used an honest Freedom, that was agreeable to her constant Sincerity: Tho' from a natural Modesty, and not out of a Love of Ceremony, she treated them often with more Respect than they wished. She carried her self to them with a Regard full of Discretion and Conduct, taking hold of all Opportunities in serving them in their greatest Concerns, which she always proposed to her self, as the best End of Friendship, adding her Prayers for them; which was a Debt she paid to all her Friends very punctually.

She

She would freely give her Advice to those she was most intimate with ; and would endeavour to convince them of their Mistakes, and take notice of their Failings, in a mild and gentle way, where she saw they would bear it; and she was always ready to assist them in every respect to the utmost of her Power ; for she was of a very active Temper.

The Truth is, she was a most excellent Manager of her Time to the best Advantage of others, as well as of her self. She Prayed, Read, and Wrote so much, that it might be thought she must have confined her self almost wholly to her Closet ; and yet she did so many Services for her Friends, was so busily employed in doing good, and was so easie of Access, that it could hardly be supposed that she allowed her self Time enough for Retirement.

She laboured, as was said before, under a weak Constitution of Body, but had such a natural Liveliness of Spirit, that this, together with a due Sense of the Obligation she lay under of submitting to the Hand of God in every thing, preserved in her a wonderful Cheerfulness

ness and Easiness of Temper in all her Indispositions.

Those coming frequently upon her, had so inured her to Patience, that she bore the common Accidents of Life with great Calmness; and it could scarce be observed, that any thing relating to her private Affairs, ever gave her much Uneasiness; but her Concern for the Publick and her Friends was so great, that any Misfortunes or Apprehensions which related to them, affected her perhaps more sensibly than might be thought suitable to her private Station. And as I have often heard him, who had Reason to know her perfectly well, say, that her Zeal for the Publick Good, and that Eagerness of Spirit which kept her intent upon it, was the single Thing he had ever observed in her that looked like Excess; which as it preyed upon her own Spirits, so on some Occasions it might set too great an Edge upon them.

She had so just a Sense of the Danger of Popery, that she often blessed God for the *Revolution*, and defended it with Zeal. This possessed her so much, that she was not a little  
grieved,



grieved, when she saw some, who she believed were truly zealous for the Protestant Religion, set themselves against that *Great Work*, and engage in an Opposition to that which was necessary to secure and preserve it. Nor was it easie to her to hear some detract from the Merit of those who had acted a great Part in bringing it about, or in supporting it: She paid a just and grateful Duty to our GREAT DELIVERER, to whom she was a most Zealous and Faithful Subject; as she was after Him, to HER MAJESTY, who now fills that Throne so Gloriously, which he had so happily settled. And it is not to be denied, but that the Behaviour of some, whom she otherwise esteemed much, put her sometimes into some Emotion.

Notwithstanding this, she took great Care that it should not alter her Temper toward any Person that had not the same Sentiments with her self; and where she observed any Uneasiness among others on such Occasions, she was very earnest to restore a good Understanding between them. She was indeed, very careful to avoid all Occasion of Contention or Quar-

Quarrels on any account whatsoever; and when they arose, she could not rest till she had done what she could to put a Stop to them; and where she saw any unhappy Difference arise among her Friends, she interposed with all the Diligence imaginable, in order to work a Reconciliation; in which she was often observed to have very good Success.

In her last Sickness, the Distemper falling upon her Lungs, she was not able to speak much, but shewed all along a full Resignation of Mind to the Will of God, and a patient enduring the Pains she felt. She expressed all that inward Joy and Satisfaction of Mind which a Life so well spent as hers was, gave her just ground to have; and after her Voice quite failed her, she, as things were spoken in her Hearing, shewed, by the lifting up of her Hands, and other Signs, in what an happy Calm she then possessed her Soul, how easie and comfortable her Passage was, and how earnestly she recommended the Practice of true Religion to all about her; and thus departing this  
World

World full of good Works, she entered into the Joy of her Lord, there to receive an ample Reward for them.

And now, notwithstanding it is impossible not to lament so great a Loss as that of Her is; yet I cannot but think it a great Blessing of God upon this present Age, that it has produced a Person so remarkable for Piety and Virtue as she was; and I hope her Example will have that good Influence upon others, who have the like Advantages that she had, and will excite them to an hearty Imitation of all her Christian Graces and Virtues; that so the Honour of our holy Profession may be recovered in an Age of Prophaneness and Infidelity, by a visible Appearance of these noble Fruits which the Gospel naturally produces where 'tis heartily believed. God grant that a due Reflection on her Practice, join'd with the excellent Instructions in the following Book, may produce such happy Effects in the Minds of all that read it.

*T. Goodwyn.*



A N

# ADVERTISEMENT

Written by the

# AUTHOR,

Touching the Manner of using the  
following Devotions and Passages of  
Scripture.

**T**HE great End of all Religion and  
Devotion is, to restore the depraved  
Nature of Man to its original Per-  
fection, the Paying all due Homage and Obe-  
dience to the Author of his Being, which con-  
sists chiefly in being Good and doing Good ;  
consequently the Devotion that is rational,  
and will recommend us to God, must be such  
as will make us truly wise and good ; and  
that can never be the bare Repeating well-  
composed Forms, but a careful Observing our  
Hearts, our Thoughts, Words, and Actions;  
the Purity of our Intentions, and the Simpli-  
city of our End ; if our Actions are agreeable  
to our Prayers, and if they arise from a Be-  
b lief

lief that God is, and is a Rewarder of them that serve him; and not out of human Respects, out of Custom, or Fear of Infamy; out of Interest, or Desire to please Men; Ostentation, or Vanity; in all these Instances, both the Intention is corrupt, and the End base, so the Action can never be good, nor likely to have any good Effects. To prevent such a fruitless Devotion, here is all along mixed Rules of Life, and frequent Examinations and Reflections suitable to those Rules, with some short pious Thoughts directed to God, or respecting our selves. And the Obligation to those Rules is established by the only sure Authority of holy Scripture; which Method (or any of the like Nature, and better performed) will, if faithfully practised, prevent any gross Ignorance of our selves. Indeed, it is hardly possible, that an honest Mind can be greatly defective in the Knowledge or Practice of Things necessary to its Perfection and Happiness, if it often stop to compare it self with the beautiful Picture of true Vertue, as represented in the sacred Scripture, and applied by the impartial Reasoning of a sincere Heart, though it has not the Advantage of a very elevated Understanding.

Indeed this Collection of Rules and Devotions, put together for private Use, and very defective, from the low Capacity of its Compiler, was published to excite such as are better qualified to do something more perfect of this Sort, and in the mean Time, to give a little Assistance to such young and ignorant Persons as are truly desirous to purifie their  
Hearts

*Hearts and Lives by the Duties of Religion, and not think themselves very good Christians, because they refrain from scandalous Vices, and repeat many Prayers: But it is not meant to discourage any from other Methods found more agreeable or conducive to the End proposed, and much less to prevent any from the Exercise of their own Thoughts, in Meditation, Reflection, and Prayer; but only by setting down a few Examples on several Subjects, to make it more easie for them to apply these or the like Rules, so as may best suit their own Circumstances.*

*For which Reasons, all the larger Devotions are broke into short Sentences and small Divisions, that what can't be said with Truth, or is not suited to the Apprehensions or Liking of any, may be left out; for the Heart and the Understanding should go along in all our Devotions: Also if Time will not allow greater Inlargement, or if the Mind is indisposed by Illness or Multiplicity of necessary Business, but particularly that a small Pause may be made between each Sentence, and the Thoughts allowed to enlarge freely, if so inclined, or any Circumstances of Life present new Matter of Confession, Thanksgiving, Intercession, Prayer for some particular Grace, or against the Power of some Temptation or Infirmary, &c. resting on each Sentence till the Mind is filled with the Beauty of the Virtue you desire, the Evil of the Fault or Infirmary you lament, till you penetrate the Excellency of the Truth you profess to believe. In short, till you find you apprehend and are*



in earnest in what you are about. Every Body finds a great Difference between those Expressions of Friendship which are forced from us, by the bright Idea of our Friends Virtues, and what only comes from the cold Reflection that such an one is capable to do me Good or Hurt; for this comes from without, and produces only an outward Regard; but the shining Perfections of a good Man has an inward Power, that we can't help admiring. So our Devotions and Acts of Virtue, if they arise from a Sense of the divine Perfections, and that our Happiness improves with our real Holiness, this plants in us a Root of living Piety: But if we only consider God as a severe Law-giver, who can and will punish our Rebellions; this may indeed force an Awe, and so much Obedience as we think will satisfy our Judge, but can never produce a Love to God, or a Delight in our Duty. Of all Hypocrisie, that is the most dangerous by which we deceive our selves; what is generally called Hypocrisie, the Deceiving the World, by appearing what we know we are not, is so gross, that we can't but know it, and feel an inward Shame, which may awaken us to Repentance; but when it is so refined, as to impose on our selves, which I apprehend was really the Hypocrisie of the Pharisee in the Parable; then it is fatal indeed, and shuts out its only Remedy, true Repentance: To prevent which Deceit, is the chief Design of mixing such frequent Examination and Self-Reflections with Prayer, to bring you to an habitual Observation of the true Motives and Ends of all your Actions,

*Actions, in order to the sincere Knowledge of your self, which is the Foundation of all true Wisdom and Virtue.*

Some may object, That the following Rules of Devotion require so much Time and Retirement, that there are very few whose Circumstances will allow them so much Liberty; but if they please to observe, this is always considered and allowed for: 'Tis hoped every Body will acknowledge, that no one's Business, much less Diversion, should exclude the daily Worship of God, Morning and Evening: And this is all that is mentioned as of absolute Obligation, together with the Attendance on the daily Publick, or Family Prayers, as frequently as the reasonable Hindrances of necessary Business, proper to the several Stations and Callings of Persons, will allow.

The remaining Subjects of Devotion are only recommended to those who, without neglecting the Duties of their Station and Family, have Leisure for them, or for some Part of them. The whole Private Devotions will not take up much more than two Hours; and when 'tis considered how much Time is spent in Dressing and useless Diversions, and how much in a sauntering Idleness, by the poorer, as well as the richer Sort, it can't but be concluded, it is rather Unacquaintedness with the Pleasures of Devotion, from Ignorance or corrupt Passions, than Want of Time, that makes a few Minutes thought sufficient for a Duty so delightful, and of so great Advantage, and so many Hours not too much to spend in Idleness and Vanity.

However, those who have not Leisure every Day, may have it on some Days, at least on Times of extraordinary Devotion, to consider what Virtues they are defective in, or what Irregularities prone to, and make that the Subject of their Meditation and Prayer, concluding with Intercessions and Thanksgivings suitable to the foregoing Meditations; and this will give no great Interruption to our Business, or innocent Diversion, but teach us to regulate both by the Rules of Wisdom and Virtue. Our Prayers cannot inform God of what He knows not; but they may and ought to teach us the Knowledge of our selves; therefore the more of Self-reflection is mixed with them, the more they will conduce to that great End of all Devotion, the Purifying our Heart and Life; though too many seem to think that Praying is only saying so many Words, and offering to God what is fit to be said, without ever examining whether it comes from the Heart, or suits their Condition; and who, after praying many Tears, hardly know if they have, or if they want the Virtues they pray for. One great Cause of this is, that the whole Time of Retirement is spent in repeating so many Words without ever reflecting or comparing their Prayers with the Rules of God's Word, or their own Hearts and Practice.

The Examples of Scripture Meditations are not many; because it would destroy my End, which is to encourage others to offer God their own Desires, and not to read in a Road what is composed by others, but to make such Applications as suit their present State; for  
what



what comes from others, may be quite foreign to their Circumstances, which destroys Sincerity and the Knowledge of our selves, and leads us into a most dangerous Hypocrisie and Self-deceit.

Who can think, that has any rational Thought of God, that he does not prefer the Sincerity of the Heart to the Eloquence of the Tongue? And what honest Man does not like a plain honest Expression of Respect and Submission, more than all those artificial Complements, that only shew the Wit and Art of the Speaker?

But above all, I recommend to young People the storing their Minds with Variety of practical Passages of Scripture, particularly such as their Defects make most necessary; which they will find of great Use, both in the Exercises of their Devotion, and Conduct of their Lives.

Indeed the Bible is the best Prayer-Book, and is full of noble Thoughts, that may, by an ordinary Capacity, with a little Alteration, be turned into the Language of Devotion; and where Time is not in your own dispose, Variety of Ejaculations so composed, are better than a long continued Form, which is often hurried over without Attention, or broke off abruptly.

I have mentioned pious Reflections to be mixed with the common Actions of the Day: But by this I mean not to be so understood, as if it was so necessary, that all our Actions should begin with an express Intention of offering them up to God, so as to make the O-

mission sinful. All I intend is, an Endeavour that our habitual Intention should be to obey God, and the actual endeavoured so far as it may be conducive to a spiritual Life; but by no means to intangle your Conscience in every Omission or Forgetfulness, which the Hurry of Business, Intenseness in Study, Conversation, &c. may often occasion, even in Persons generally recollected. Many of the Devotions are transcribed out of other Books; and had the Publisher known where to have found what was wanted, the rest had been so too; but 'tis hoped there is nothing that has not better Authority than the Collector, who renounces whatever is contrary to the Scripture and right Reason, if through Ignorance any Errors have been advanced. To those whose better Judgments carry them not only to see, but to censure the very many Defects and Faults of this Book, the only Apology is, that it was not at all designed for them, but only for such whose Ignorance or Youth may need such Assistance. This right Intention of Promoting the Good, though but of the meanest, will, 'tis hoped, soften the Censures of such as too nicely consider the Fitness of every Circumstance; at least, it ought to make those Censures sit easie, since the imaginary Evil is not to be put in the Ballance with the Comfort of having endeavoured to encourage any in the Pursuit of Virtue, that is their Happiness, and their real and lasting Good.

Part of this was drawn up many Tears ago, and enlarged at several Times, which may have made the Method a little confused, and occasioned

occasioned some Repetitions ; but since what is most necessary for us to know and do, should be often thought on, and brought in View, it was not thought worth while to correct those Repetitions, which might serve better to fix necessary Truths in the Memory of young and ignorant Persons.

Note also, That whatever you pray for your self or others, may and ought to be returned in Praises for your self or others, when obtained, or while continued.





---

---

T H E

# CONTENTS.

**R**ULES for a holy Life. The first Rule, p. 1. The Second, p. 3. The Third, p. 5. The Fourth, p. 7. The Fifth, p. 10. The Sixth, p. 87.

A Preparatory Prayer. p. 10.

General Dispositions and Qualifications for Prayer. p. 12.

Times of Prayer from Scripture Precepts and Examples. p. 15.

Occasional Hours of Prayer. p. 16.

Of the Obligation to private Prayer. p. 16.

Of the Use of Forms of Prayer. p. 17.

Of the Obligation to publick Prayer. p. 17.

A Morning Prayer for a Private Person. p. 18.

Examination before Evening Prayer. p. 29.

An Evening Prayer for a Private Person. p. 28.

Subjects for Meditation and Prayer for those that have Leisure. p. 33-54.

An Example of this Rule on Isaiah 1. p. 34.

A General Intercession. p. 40.

Directions concerning general Intercession. p. 49.

## The C O N T E N T S.

<i>A Meditation on the Duty of Resignation under Affliction, on St. Mat. 26. 37, &amp;c.</i>	p. 57.
<i>An Example of Meditation and Prayer on the general Duties of Charity, grounded on 1 Cor. 13.</i>	p. 62.
<i>Another on Psal. 103.</i>	p. 68.
<i>A general Thanksgiving.</i>	p. 70.
<i>Rules for Reading the holy Scripture.</i>	p. 80.
<i>A Prayer before Reading the Holy Scriptures.</i>	p. 82.
<i>General Rules for Thinking and Recollection.</i>	p. 88.
<i>Examples.</i>	p. 90.
<i>Rules for Study.</i>	p. 95.
<i>Rules for Dressing.</i>	p. 99.
<i>A Meditation for the Beautiful.</i>	p. 102.
<i>——For the Deformed.</i>	p. 103.
<i>Rules for Business and Work.</i>	p. 104.
<i>Short Examples of Examination on the Head of Business.</i>	p. 111.
<i>Rules in Eating.</i>	p. 114.
<i>——For Conversation.</i>	p. 120.
<i>——For Silence.</i>	p. 134.

## P A R T II.

<i>Some Rules relating to the Devotions on the Lord's-Day, &amp;c.</i>	p. 137.
<i>CHAP. I. Of Days of Humiliation and Fasting.</i>	p. 137.
<i>A Deprecation of Judgment, &amp;c.</i>	p. 145.
<i>CHAP. II. Of Days of private Humiliation and Retirement.</i>	p. 148.

*Some*



## The CONTENTS.

<i>Some Texts of Scripture to be used as Rules of Examination.</i>	P. 154.
<i>The several Aggravations of Sin.</i>	p. 159.
<i>A Confession of Sins out of A. B. Tillotson.</i>	p. 175.
<i>A Prayer for divine Assistance out of the same.</i>	p. 182.
<i>A Prayer of Intercession.</i>	p. 184.
<i>An Advertisement concerning Fasting.</i>	p. 192.
CHAP. III. <i>Some Rules for imploying the Lord's-Day.</i>	p. 197.
<i>A Thanksgiving for the Lord's-Day.</i>	p. 224.
CHAP. IV. <i>Some Advices and Devotions relating to the Holy Sacrament.</i>	p. 227.
<i>Some Scriptures relating to the Holy Sacrament.</i>	p. 236.
<i>Of Self-Examination.</i>	p. 237.
<i>Of the Benefits of the new Covenant, and the Conditions required.</i>	p. 239.
<i>Of Faith in God's Promise thro' Christ.</i>	p. 239.
<i>Of Repentance, and Resolutions of new Obedience.</i>	p. 240.
<i>Of Thankfulness for Christ's Death.</i>	p. 241.
<i>Of Christian Charity one towards another, in order to a worthy Communion.</i>	p. 241.
<i>Texts proving the Goodness of the Divine Nature.</i>	p. 245.
<i>An Act of Adoration, proper to begin any of your solema Devotions with.</i>	p. 259.
<i>An Example of the Method of Devotion, mentioned in the foregoing Chapter.</i>	p. 260.
<i>Prayers for the Clergy, to be added on Days of Ordination.</i>	p. 279.
	<i>Some</i>

## The CONTENTS.

*Some shorter Reflections and Ejaculations, that may be used when the Communicants are few.* p. 281.

*Some additional Meditations that may be a Part of your Sacramental Devotions.* p. 288.

CHAP. V. *Directions after Communicating.* p. 292.

CHAP. VI. *Some Reflections on Death, in order to a constant Preparation for it.* p. 305.

*Acts of Resignation, as to the Manner, Time, and Abasement of Death; also of Faith, Love, &c.* p. 313.

*Some Heads of Examination.* p. 314.

*Texts of Scripture relating to the foregoing Meditations.* p. 325.

CHAP. VII. *Some Reflections on the Temper of your Mind, &c. by way of Examination.* p. 329.

CHAP. VIII. *Some Reflections and Examinations on the Use you make of those outward Advantages you are intrusted with.* p. 354.

*A Prayer on laying by any Gift to the Uses of Charity.* p. 364.

*Some Acts of Intercession for Temporal Blessings.* p. 365.

*A Morning Prayer for a Family.* p. 368

*An Evening Prayer for a Family.* p. 372.

*A Prayer for a Child, to be used Morning and Evening.* p. 377.

*A Morning Prayer for a Young Person.* p. 379.

*An Evening Prayer for a Young Person.* p. 381.

A

## The CONTENTS.

A Morning Prayer for a Servant. p. 383.

An Evening Prayer for a Servant. p. 386.

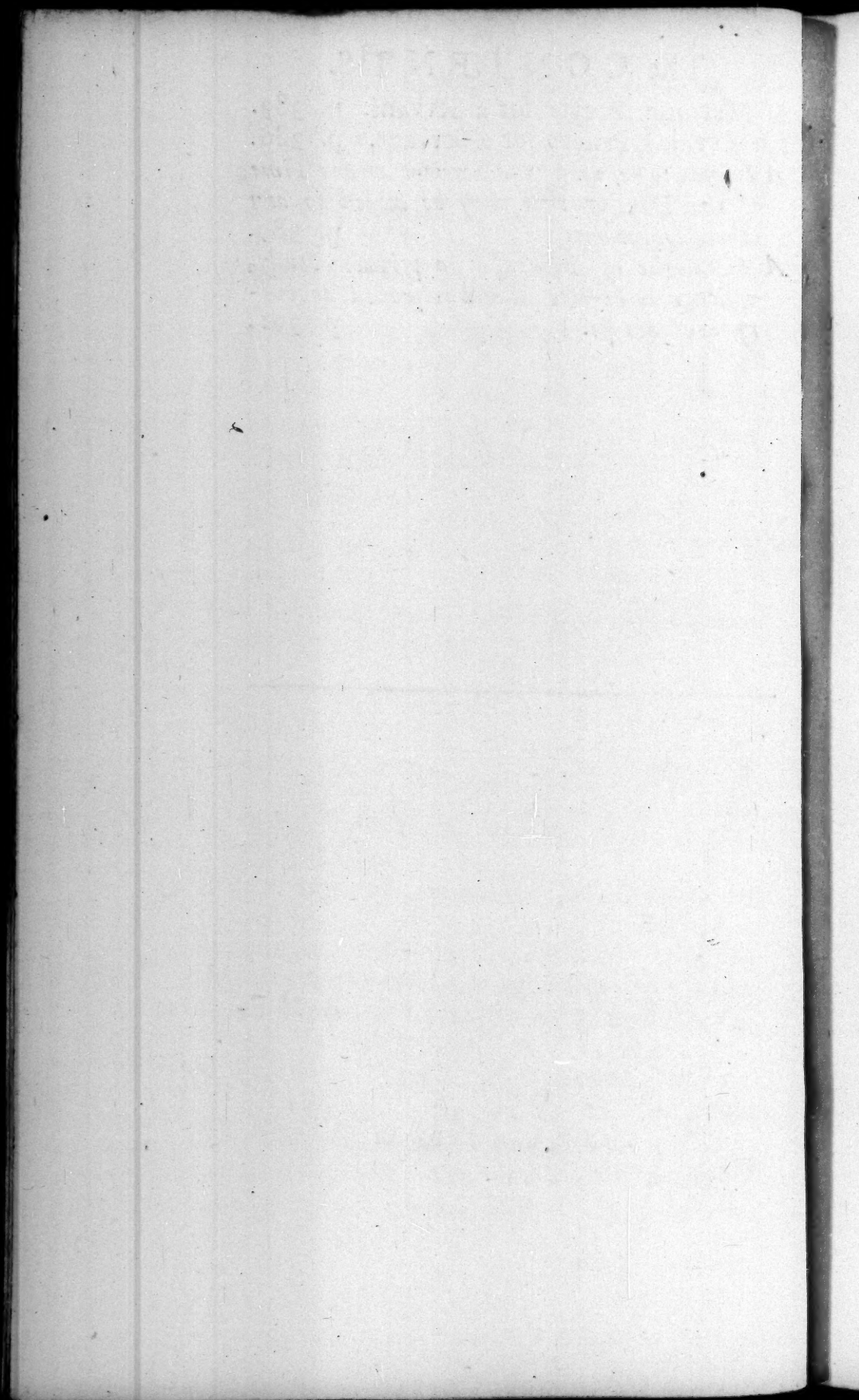
*A Prayer to be used by a Servant at any Time  
of the Day, or that may be added to any  
other Devotions.* p. 389.

*A Catalogue of Books for a private Study,  
which may be altered and improved as eve-  
ry one sees fit.* p. 391.

---

A M E





A  
METHOD  
OF  
Devotion, &c.

---

*The First Rule.*

**W**HEN you awake, offer your first Thoughts to God in some Act of Adoration or Praise : If you accustom your self to sleep and wake with pious Thoughts, they will soon grow easie, and in a manner natural ; for 'tis by no Means convenient to suffer worldly Cares first to entertain the Mind : Consider God as the Creator and Author of all Things ; from whose Power, Wisdom, and Goodness, we have our Being. Let this produce in you a perfect Resignation to His Will, and Obedience to His Government :

B

Be

Be thankful for your own and the World's Preservation ; for the Redemption by Jesus Christ ; for God's Long-suffering in affording one Day more for Repentance ; pray that God would enlarge and enlighten your Mind, and the Minds of all reasonable Beings, in the Knowledge of his Will, and of his Nature and infinite Perfections revealed in his Works and Word, and produce in you and them a Divine Faith, a Faith working by Love, manifested by sincere and universal Obedience, and Conformity to his Will.

## *EJACULATIONS.*

“ **I** Adore and Worship Thee, O Eternal Being, Father, Son, and Holy Ghost ; Infinite in Power and Wisdom, Perfect in Goodness and Mercy, most Just and Holy, One God blessed for evermore. I praise Thee, O Lord, for all Thy Mercies ; Thou art the Fountain of all Grace and Blessing, of all that is Good and Desirable. I bless Thee for this Night's Preservation, for thy Long-suffering in affording one Day more for Repentance : O give with it thy Grace, that I may bring forth the Fruits thereof, to thy Glory and my own Salvation. O my Sovereign Lord and Great Creator, renew Thy heavenly Image in my Soul, defaced and clouded by my Sins : Make me, O Lord, capable to receive and obey the sacred  
“ Teach-



“ Teachings of thy Word and Spirit,  
 “ and grant that all reasonable Beings may  
 “ so effectually contemplate thy Infinite  
 “ Perfections, as to be holy as Thou art  
 “ holy, pure as Thou art pure, and con-  
 “ formable to Thee in all Thy imitable  
 “ Excellencies.

*I will sing of Thy Power ; yea, I will sing Psal. 59:*  
*aloud of thy Mercies in the Morning : For 16.*  
*Thou hast been my Defence and Refuge in the*  
*Day of my Trouble.*

*I laid me down and slept, I awaked, for the Psal. 3. 5.*  
*Lord sustained me.*

*My Voice shalt Thou hear in the Morning, Psal. 5. 3:*  
*O Lord, in the Morning will I direct my*  
*Prayer unto Thee, and will look up.*

*Cause me to hear thy Loving Kindness in Psal. 145.*  
*the Morning, for in Thee do I trust : Cause 8.*  
*me to know the Way wherein I should walk, for*  
*I lift up my Soul unto Thee.*

## The Second Rule.

**A**LLOW no more Time for Sleep  
 than Health requires : Do not in-  
 dulse Sloth nor useless Musings, after you  
 awake : Six or Seven Hours is enough for  
 most Constitutions.

*If slothful in Rising, awaken your self by*  
*these or the like proper Considerations.*

We fear Death, yet love its Image :  
 What is Life but for the Works of Life ?  
 We wilfully shorten our Lives, yet covet

many Days: The Omission of Good, as well as the Commission of Evil, will make Death unwelcome. *Jonah* 1. 6. *What meanest thou, O Sleeper? Arise and call upon thy God, that he may think upon thee, that thou perish not in the Storm of Temptation: 'Tis Sin that has raised these Storms, inverted Nature, made the World, at first a plain and smooth Passage to the heavenly City, now a dangerous Sea to those who refuse the Conduct of the heavenly Pilot. Prayer may allay these Storms; or if they rise upon thee, they shall not sink thee, but bring thee with more Honour, and it may be with more Speed, to the desired Harbour.*

*Eph.* 5. 14. *Awake thou that sleepest, arise from the Dead, and Christ shall give thee Light.*

Awake not only from the Death of wilful Sin, but from the too fatal Lethargy of a cold Indifferency and slothful Serving of thy great Benefactor.

*Job* 7. 17. *What is Man, that Thou shouldest magnifie him? and that Thou should'st set Thy Heart upon him?*

*Jer.* 18. *And that Thou shouldest visit him every Morning, and try him every Moment?*

Try if he will bring forth Fruit, that he be not cut down and destroyed as unprofitable.

*Lam.* 3. 22. *It is of the Lord's Mercies that we are not consumed; because his Compassions fail not.*

*Jer.* 23. *They are new every Morning: Great is thy Faithfulness, &c.*

*The*

*The Lord is good unto them that wait for Ver. 25.  
Him, to the Soul that seeketh Him.*

## The Third Rule.

*While Rising, think thus :*

**L**ORD, I am Thine by Creation, by Redemption, by my Baptismal Covenant, and by frequent voluntary Dedications. I confess Thy Service is most reasonable and pleasant. I offer to Thy Divine Majesty, in virtue of the only perfect Sacrifice of Thy beloved Son, my Soul and Body. So sanctify, with thy good Spirit, all thy Gifts to me, that they may become acceptable unto Thee, and may be Instruments of thy Glory here, and that I may be a Partaker of thy Glory for ever. O Lord, if I am Thine, let me not perish who trust on Thee; if I go out this Day in my own Strength, I may be easily overcome; for my Enemies are too strong for me: But none can pluck out of Thine Hand, or from under Thy Protection. I will be of good Comfort, the Captain of my Salvation has overcome the World, and triumphed over all the Enemies of my Soul, and hath purchased Strength for me also to overcome, if I am faithful, and fight under his Banner. Lord, remember me this Day, that I may remember my Duty and do it: Let Thy blessed Angels guard me, that the evil Ones



hurt me not. Let thy holy Spirit direct and sanctifie my Thoughts, Words, and Actions, that they may be duly employed in Acts of Piety and Charity, and in the Duties of my Calling. Accept what is Thine, the Effect of Thy Grace ; pardon what is mine, the Weakness of corrupt Nature ; the Goodness is all Thine, the Glory be all Thine, now and for ever.

Lord, I arise to glorifie Thee, O let Thy Grace prevent and follow me, and make me continually ready to every good Work, through Jesus Christ.

*Rem. 13. 12. The Night is far spent, the Day is at hand, let us therefore cast off the Works of Darkeness, and let us put on the Armour of Light.*

*Ver. 13. Let us walk honestly as in the Day ; not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envyng.*

*Ver. 14. But put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof.*

*Joh. 9. 4. I must work the Work of Him that sent me, while it is Day : The Night cometh when no Man can work.*

*Col. 3. 1. If ye then be risen with Christ, seek those Things which are Above, where Christ sitteth on the Right-Hand of God.*

*Ver. 2. Set your Affections on Things Above, not on Things on the Earth.*

*Ver. 3. For ye are Dead, and your Life is hid with Christ in God.*

*Rom. 12. 1. I beseech you therefore, Brethren, by the Mercies of God, that ye present your Bodies a Living Sacrifice, holy, acceptable unto God, which is your reasonable Service. The*

*The Fourth Rule.*

**W**HILE Dressing, at least before engaging in Worldly Business or Study, employ your Thoughts on such Reflections as these : If any Sin has been committed since your last Examination, if you have indulged Sloth beyond the Rules of Health, or the like.

2. What Opportunities to do Good, what Temptations to Evil, that Day may present you with.

3. Resolve by God's Grace to resist all known and wilful Sins, and to do all known and foreseen Duties, and consider what are the best and most proper Means, joined with Prayer, to avoid any foreseen Temptation ; or if that is not fit, or cannot be done, how to resist and overcome them. Say, Why should I fear this Temptation that I foresee ; greater is He that is for me, than those that are against me. Or if disheartned at the Difficulty of any good Act, use these or the like Reflections.

Why should I be discouraged, or fear the Difficulties of this Duty ? Is it not both Honour and Pleasure to do well ? Is not Virtue best in it self, and that which I admire in others ? Besides, Has not God promised to reward his Grace received and used, with the Increase of Grace and Glory : Grace is the very Disposition for Glory, it makes us capable to receive it. Glory

is Grace perfected ; it is God's Goodness, not His Sovereignty only, that requires Holiness of us ; because without it there can be no Happiness. Do not faint in this Warfare, it is a glorious Victory thou contendest for, and canst not miss of, if thou art faithful to the Commands, and relieest on the Merit of Christ Jesus, the Captain of thy Salvation. I have sworn, and I am stedfastly purposed to keep Thy righteous Judgments ; I have vowed in my Baptism, renewed those Vows often, from a full Perswasion of their being most reasonable and good for me to be governed by : I have renounced the Devil, and all Subjection to him, declared a War against his Kingdom and Subjects, renounced the World and all its sinful Vanities, and the fallen corrupted Part of my self, and I am still perswaded 'tis my Advantage to continue in this Covenant, and I am stedfastly purposed to do it.

*Resolution.* I know this Sin which I foresee I may be tempted to, is forbidden, and contrary to these my Vows : Or I believe this Duty, which I shall have Opportunity to exercise, is commanded, and so a Part of my positive Vows. I resolve to do this Duty, or to resist this Sin, for the Love of God, and in Obedience to Him. But alas ! my Lord, I am weak, and can do no good Thing without thy Divine Assistance and Direction : I cast my self on Thee, and confess I owe all to Thee. O Lord, hold up my Goings in thy Paths, that my Footsteps slip not, that I fall not from my good Purposes into Sin and Errors.

*Where-*



Wherefore let him that thinketh he standeth, 1 Cor. 10. 12.  
take heed lest he fall.

There hath no Temptation taken you but such Ver. 13.  
as is common to Men. But God is faithful,  
who will not suffer you to be tempted above  
that you are able, but will with the Temptation,  
also make a Way to escape, that ye may be a-  
ble to bear it.

For this Thing I besought the Lord thrice 2 Cor. 12. 8.  
that it might depart from me.

And he said unto me, My Grace is sufficient Ver. 9.  
for thee; for my Strength is made perfect in  
Weakness.

For we have not an High-Priest which can- Heb. 4. 15.  
not be touched with the Feeling of our Infirmi-  
ties; but was in all Points tempted like as we  
are, yet without Sin.

Let us therefore come boldly to the Throne Ver. 16.  
of Grace, that we may obtain Mercy, and find  
Grace to help in time of need.

For in that he himself hath suffered, being Heb. 2. 18.  
tempted; he is able to succour them that are  
tempted.

Wherefore he is able to save them to the ut- Ver. 25.  
termost, that come unto God by Him, seeing he  
ever liveth to make Intercession for them.

Finally Brethren, whatsoever Things are true, Phil. 4. 8.  
whatsoever Things are honest, whatsoever Things  
are just, whatsoever Things are pure, whatsoever  
Things are lovely, whatsoever Things are of  
good Report; if there be any Virtue, and if  
there be any Praise, think on these Things.

*The Fifth Rule.*

**A**FTER a convenient Clothing, retire to offer God your more solemn Morning Sacrifice of Adoration, Prayer and Praise, except some Business extraordinary, and of Necessity, oblige a delay : But be very careful and cautious in admitting this. When retired, endeavour to fix your Thoughts, by reading a Portion of Holy Scripture or Meditation, as in your Experience you find most profitable, and as your Time allows : Take Care your bended Knees be accompanied with a Heart truly sensible of your Unworthiness of so great a Privilege, and of your Insufficiency of your self to perform so great a Duty ; of the sacred Presence you are in ; and of the Excellency of the Divine Majesty you adore ; that so you may the more earnestly implore his Assistance, and have your Prayers so qualified as to be indeed a spiritual Sacrifice, holy, and acceptable unto God, through Jesus Christ.

*A Preparatory Prayer.*

“ **L**ORD, shut out of my Mind all vain  
 “ Thoughts, with all worldly Re-  
 “ presentations, that being empty of my  
 “ self, and of all corporeal Images, I may  
 “ be filled with Divine Light, and made ca-  
 “ pable of thy spiritual Presence, which a-  
 “ lone

" lone is able to give Fulness of Joy and  
 " Pleasure for evermore.

" Lord, accept this my Morning Sacri-  
 " fice offered up in Virtue of the great and  
 " only perfect Sacrifice of the Lamb of  
 " God.

" Let the perfect Merit of that Sacri-  
 " fice support the Weakness, and satisfie  
 " for the Defects and Imperfections of  
 " this my Duty, which I perform in Obe-  
 " dience to thy Commands, in a Sense of  
 " my own Necessities, of Thy Mercies, and  
 " of my intire Dependance on thy Pro-  
 " vidence.

" Assist me with thy Grace, that I may  
 " worship Thee in Spirit and Truth, ac-  
 " ceptably, through the Mediation of Je-  
 " sus Christ my Lord and Saviour.

*And when thou prayest, thou shalt not be as Mat. 6. 5.  
 the Hypocrites are : For they love to pray stand-  
 ing in the Synagogues, and in the Corners of  
 the Streets, that they may be seen of Men.  
 Verily, I say unto you, they have their Reward.*

*But thou, when thou prayest, enter into thy Ver. 6.  
 Closet, and when thou hast shut thy Door, pray  
 to thy Father which is in secret, and thy Fa-  
 ther which seeth in secret, himself shall reward  
 thee openly.*

*But when ye pray, use not vain Repetitions, Ver. 7.  
 as the Heathens do : For they think they shall  
 be heard for their much speaking.*

*Be not ye therefore like unto them : For your Ver. 8.  
 Father knoweth what Things ye have need of  
 before ye ask him.*

After



*Mat. 6. 9.* After this manner therefore pray ye, Our Father, &c.

*John 4. 23.* The Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and Truth: For the Father seeketh such to worship Him.

*Ver. 24.* God is a Spirit, and they that worship Him must worship him in Spirit and in Truth.

### General Dispositions and Qualifications for Prayer.

**F**IRST, you must pray with Faith, in the stedfast Belief of the Being of God, of his Providence, his Promises, and whatever He has revealed in his Word, as Matter of Faith and Duty.

*Heb. 11. 6.* Without Faith it is impossible to please Him: For he that cometh to God, must believe that He is, and that He is a Rewarder of them that diligently seek him.

*John 5. 14.* And this is the Confidence that we have in Him, that if we ask any Thing according to his Will, He heareth us.

*1 John 3. 22.* And whatsoever we ask, we receive of Him; because we keep his Commandments, and do those Things that are pleasing in his Sight.

*Ver. 23.* And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another as He gave us Commandment.

*Jam. 2. 19.* Thou believest that there is One God, thou dost well: The Devils also believe and tremble.

But

But wilt thou know, O vain Man, that *Jam. 2. 20.*  
Faith without Works is dead.

I will therefore that Men pray every where, *1 Tim. 2. 8.*  
lifting up holy Hands, without Wrath and  
Doubting.

The effectual fervent Prayer of a righteous *Jam. 5. 16.*  
Man availeth much.

But let him ask in Faith, nothing waver- — *1. 6.*  
ing.

And all Things whatsoever ye shall ask in *Mat. 21.*  
Prayer believing, ye shall receive. *22.*

All that is asked in the Name of Christ ;  
that is, by his Authority, and according  
to his Promises ; all Things tending to your  
Salvation absolutely, as Pardon of Sin, and  
sanctifying Grace, and temporal Things  
conditionally, so far as shall be for God's  
Glory, in your own and the general Good :  
But to have a Right to these Promises,  
you must be a sincere Penitent, and an o-  
bedient Believer.

2dly, You must pray with Fear and Re-  
verence, with respect to God's Infinite  
Power, perfect Holiness, Purity, and Om-  
niscience, &c.

Let us have Grace whereby we may serve *Heb. 12.*  
God acceptably, with Reverence and godly *28.*  
Fear.

Holy, holy, holy, is the Lord of Hosts. *Psal. 6. 3.*

Fear ye not me, saith the Lord ? Will ye *Jer. 5. 22.*  
not tremble at my Presence ?

Thou, even Thou art to be feared. And *Psal. 75. 1.*  
who may stand in Thy Sight, when Thou art  
angry ?

There

*Psal* 130. *There is Mercy with Thee, therefore shalt Thou be feared.*

3dly, Pray with Humility, in respect to your own Unworthiness and Weakness.

*Mat.* 8. 8. *Lord, I am not worthy that Thou shouldest come under my Roof, &c.*

*Isa.* 57. 15. *For thus saith the High and Lofty One, who inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the Heart of the contrite ones.*

4thly, Pray with Zeal and Attention.

*Isa.* 29. 13. *Wherefore the Lord said, for as much as this People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me, and their Fear towards me is taught by the Precept of Man.*

*Eph.* 6. 18. *Praying always with all Prayer and Supplication in the Spirit, and watching thereunto with all Perseverance.*

5thly, We must pray with a pure Heart and clean Hands, void of all sinful Affections, and fully resolved against all wilful Disobedience.

*Psal.* 145. *The Lord is righteous in all his Ways, and holy in all his Works.*

*Ver.* 17. *The Lord is nigh unto them that call upon Him in Truth.*

*Ver.* 18, 19. *He will fulfil the Desire of them that fear Him. He will also hear their Cry, and save them.*



*The Sacrifice of the Wicked is an Abomination to the Lord ; but the Prayer of the Upright is His Delight.* Prov. 15. 8.

*He that turneth away his Ear from hearing the Law, even his Prayer shall be Abomination.* Ver. 9.

*If I regard Iniquity in my Heart, the Lord will not hear me.* Ps. 66. 18.

6thly, With Bodily Reverence.

*O come let us worship and bow down : Let us kneel before the Lord our Maker.* Ps. 95. 6.

*And when he had thus spoken, he kneeled down and prayed with them all.* Acts 20. 36.

### Times of Prayer from Scripture Precepts and Examples.

*The one Lamb shalt thou offer in the Morning, and the other Lamb shalt thou offer at Even.* Num. 28. 4.

*And they rose up in the Morning early and worshipped before the Lord.* 1 Sam. 1. 19.

*To shew forth Thy loving Kindness in the Morning, and Thy Faithfulness every Night.* Ps. 92. 2.

*And Isaac went out to meditate in the Field, at the Even-tide.* Gen. 24. 68.

*My Voice shalt Thou hear betimes in the Morning, O Lord : In the Morning will I direct my Prayer unto Thee, and will look up.* Psal. 5. 3.

*In the Morning rising up a great while before Day, he went out, and departed into a solitary Place, and there prayed.* Mar. 1. 35.

*Peter went up upon the House-Top to pray, about the sixth Hour.* Acts 10. 9.

Evening,

- Psal.* 55. Evening, and Morning, and at Noon will I  
 17. pray and cry aloud, and he shall hear my Voice.  
*Dan.* 6. 10. Now when Daniel knew that the Writing  
 was signed, he went into his House, and his  
 Windows being opened towards Jerusalem, he  
 kneeled down upon his Knees three Times a  
 Day, and prayed, and gave Thanks before his  
 God, as he did aforetime.  
*Psal.* 119. Seven Times a Day do I praise Thee, be-  
 164. cause of Thy righteous Judgment.

### Occasional Hours of Prayer.

- Prov.* 3. 9. In all thy Ways acknowledge him, and He  
 shall direct thy Paths.  
*Luke* 22. Pray that ye enter not into Temptation.  
 40. \* And whatsoever ye do in Word and Deed,  
 \**Col.* 3. 17. do all in the Name of the Lord Jesus, giving  
 Thanks to God and the Father by him.  
*1 Thess.* 5. Pray without ceasing.  
 17. And the King said unto me, For what dost  
*Neh.* 2. 4. thou make Request? So I prayed to the God  
 of Heaven.  
*Ver.* 5. And he said unto the King, &c.  
*1 Sam.* 1. And she was in Bitterness of Soul, and prayed  
 10. to the Lord, and wept sore.

### Of the Obligation of Private Prayer.

- Mat.* 6. 6. But thou when thou prayest, enter into the  
 Closet; and when thou hast shut thy Door, pray  
 to thy Father which is in secret, &c.

## Of the Use of Forms of Prayer.

*And he said unto them, when ye pray, say, Luke 11.  
Our Father, &c. 2.*

*Moreover, Hezekiah the King and the Princes 2 Chron.  
commanded the Levites to sing Praise unto the Lord, with the Words of David and of Asaph 29, 30.  
the Seer, and they sang Praises with Gladness,  
and they bowed their Heads, and worshipped.*

## Of the Obligation to Publick Prayer.

*For where two or three are gathered together in my Name, there am I in the midst of them. Mat. 19. 20.*

*Mine House shall be called an House of Isa. 56. 7.  
Prayer for all People.*

*And she was a Widow, which departed not from the Temple; but served God with Fasting and Prayer Night and Day. Luke 2. 37.*

*Blow the Trumpet in Sion, sanctifie a Fast, Joel 2. 15.  
call a solemn Assembly.*

*Gather the People, sanctifie the Congregation, assemble the Elders, &c. Ver. 16.*



Of the several Hours or Divisions  
of Daily Devotion.

1. *Morning Prayer.*

2. *Evening Prayer.*

These stated and constant, and for no  
Pretence to be omitted, tho' they may be  
shortned.

*A Morning Prayer.*

“ **L**ET the Words of my Mouth, and  
“ the Meditation of my Heart, be  
“ now and evermore acceptable to Thee, O  
“ Lord, my Strength and my Redeemer.  
“ Most Great and Glorious Lord God,  
“ who art an Eternal, Infinite Spirit,  
“ perfect in Wisdom, Power, and Good-  
“ ness, the Fountain of Being, and of all  
“ Perfections, Creator of Heaven and Earth,  
“ and of all Things therein, and the abso-  
“ lute Ruler and Governour of the World;  
“ I thy poor Creature, made after thy  
“ Image, in all Humility, prostrate my  
“ self before Thee, to adore and worship  
“ Thee, and own all Dependance on Thee.  
“ But, O my Father, I confess I have  
“ sinned, by withdrawing my Obedience  
“ from Thee, to follow the blind Lead-  
“ ings

" ings of my depraved Will and irregu-  
 " lar Appetites and Passions, and the cor-  
 " rupt Customs of a sinful World. I  
 " humbly pray Thee give me a clear  
 " Sight and deep Sense of the Evil and  
 " Danger of these my Doings: Shew me  
 " effectually the odious Nature of Sin;  
 " how Sin is contrary to thy holy Na-  
 " ture and holy Laws; how it defiles with  
 " Stain and Guilt, and exposes both Soul  
 " and Body to eternal Miseries.

" O Lord, I pray Thee, help me to  
 " humble my self unfeignedly before Thee  
 " for all my past Sins, and work in me,  
 " by thy good Spirit, a true and sincere  
 " Repentance; such a Repentance as con-  
 " sists in the thorow Change of the Mind,  
 " Heart, and Life. Help me, O Lord, to  
 " bewail, to hate, loath and abandon eve-  
 " ry known Sin, and assist me with thy  
 " Grace, that I may turn to Thee with all  
 " my Heart, that I may fly to thy infinite  
 " Mercy in Christ Jesus, that through his  
 " Merits, Mediation, and Intercession, I may  
 " obtain the Pardon of all my Sins of eve-  
 " ry sort and kind.

" Neither is it Pardon alone I ask, but  
 " the Sanctification of my Nature, and of  
 " all its Faculties, by thy holy Spirit.

" That I may be enabled, by thy Grace,  
 " sincerely to endeavour to live soberly,  
 " righteously, and godly all my Days.

" O give me the Spirit of Adoption,  
 " and fill my Heart with Love, and all

“ Child-like Affections towards Thee, my  
 “ God and reconciled Father in Christ.

“ O make me at all Times to remem-  
 “ ber, that without Holiness I can never  
 “ come to Heaven, which is a Place of Ho-  
 “ liness, into which no sinful Person can  
 “ ever enter. O Lord, I humbly pray  
 “ Thee, while I am in this World, guide  
 “ me by thy Counsel, strengthen me by  
 “ thy Grace, and never leave me to my  
 “ self; leave me not to the Malice or  
 “ Wiles of evil Spirits, to the Power of  
 “ any Temptation, to the Prevailing of  
 “ any corrupt Affection or sinful Inclina-  
 “ tion.

“ Make me, O Lord, continually watch-  
 “ ful over my self, over my Heart, Words,  
 “ and Ways, and make me faithful in the  
 “ Discharge and Performance of all the  
 “ particular Duties and Services Thou re-  
 “ quirest of me. And help me to trust  
 “ in Thee at all Times; to be directed,  
 “ protected, and provided for by Thee,  
 “ and assisted by thy Grace to persevere  
 “ in the Ways of Truth and Holiness,  
 “ and sincere Obedience, to the End of  
 “ my Days.

“ And as thy Mercy, O Lord, is over  
 “ all thy Works, to that infinite Mercy I  
 “ commend my Fellow-Creatures. Lord,  
 “ they are Thine, pity their Ignorance and  
 “ Misery, pardon their Sins, sanctifie their  
 “ Natures, enlighten their Minds, that  
 “ they may know, love, and obey Thee,  
 “ and be made capable of thy Mercy  
 “ and



“ and Salvation, of thy Favour and Bless-  
 “ ing : Bring in thy ancient People the  
 “ *Jews* ; fill up the Fulness of the *Gentiles* ;  
 “ make them one Fold under one Shep-  
 “ herd, Christ Jesus. Unite and sanctifie  
 “ all that are called by thy holy Name :  
 “ Fling down those Walls of Separation,  
 “ which in their Frowardness they have  
 “ built up one against another. Break the  
 “ Yokes and burst the Bonds of all spi-  
 “ ritual Tyranny and Usurpation ; that  
 “ they may teach no longer for Doctrines  
 “ the Commandments of Men. Unite the  
 “ Affections and Interests of all Professors  
 “ of thy Truth ; let their Ends be thy  
 “ Glory and the Good of Mankind. Set  
 “ up thy Kingdom in the Hearts of  
 “ Princes, Pastors, and Rulers, that they  
 “ may set up thy Kingdom in the World.  
 “ How long, O Lord, Holy and True,  
 “ when wilt Thou take to thy self thy  
 “ Power and reign ? When wilt Thou  
 “ make Thy *Jerusalem* a Praise in the  
 “ Earth, that all Christians being purged  
 “ from Error and Ignorance, may serve  
 “ Thee in Spirit and Truth, that thy  
 “ Will may be done on Earth as it is  
 “ in Heaven ? More especially bless this  
 “ Church and Kingdom ; make us a Na-  
 “ tion wherein dwelleth Righteousness ;  
 “ Just, Temperate, Pure, Lovers of Truth,  
 “ abounding in Charity and good Works.  
 “ Bless the Queen, direct her Counsels,  
 “ protect Her Person, and prosper all Her  
 “ just Undertakings : Make Her long a  
 “ Bless-

“ Blessing to the World ; an Instrument  
 “ of thy Glory and Mercy here, and a  
 “ Partaker of both hereafter. And O  
 “ Thou who art the Lord of the Vine-  
 “ yard, send forth faithful Labourers into  
 “ thy Vineyard : Endue them with Gifts  
 “ and Graces suitable to so high and excel-  
 “ lent a Calling ; and let thy good Spirit  
 “ so direct their Studies, and accompany  
 “ their Teachings, that they may be effe-  
 “ ctual to the saving of themselves and  
 “ those that hear them. Bless us with  
 “ faithful Councillours, just Judges, dili-  
 “ gent Magistrates, and an industrious,  
 “ quiet, and religious Commonalty. De-  
 “ liver all that are in Affliction of Mind,  
 “ Body, or Estate ; or sanctifie thy Cha-  
 “ stisement to their Profit. Bless, more  
 “ especially, all that are near or dear to  
 “ me by Relation, Friendship, or Oblig-  
 “ ation. Grant them all Things needful  
 “ for their Sanctification and Salvation ;  
 “ so enlighten their Minds that they may  
 “ serve Thee in Spirit and in Truth. Let  
 “ thy Fear go before them, and thy Bless-  
 “ ing follow them : Give them a due  
 “ Sense of their Sins, and of thy Mercies :  
 “ Make them faithful in their several Cal-  
 “ lings, and shining Lights in their Ge-  
 “ nerations : Unite our Hearts, that we  
 “ may live as Friends and Brethren here,  
 “ and rejoice together in a blessed Eter-  
 “ nity hereafter. Bless my Family, grant  
 “ them Health of Soul and Body : Keep  
 “ them from Sin and Error, and grant  
 “ we

“ we may all first seek thy Kingdom and  
 “ the Righteousness thereof, and add unto  
 “ us such Temporal Blessings as seemeth  
 “ Thee good. Bless all that remember  
 “ me in their Prayers, or desire to be re-  
 “ membred in mine : Discover to them  
 “ the Beauty and Excellency of Holiness,  
 “ that they may heartily chuse and em-  
 “ brace it. Reward all that have done me  
 “ Good, and pardon all that have done  
 “ or wished me Evil ; work in them and  
 “ me all that Good that may make us  
 “ acceptable in thy Sight, through Jesus  
 “ Christ.

“ O most merciful Lord, as I depend  
 “ on thy free Bounty for the Supply of  
 “ all my Wants ; so I magnifie and bless  
 “ thy holy Name for all thy past and  
 “ present Mercies. I thank Thee for my  
 “ Being, and for a Nature capable of eter-  
 “ nal Felicity ; for my Education, Pro-  
 “ motion, Friends, and Favour ; for any  
 “ Degree of Health and Reputation ; for  
 “ a Mind in any measure enlightened ; for  
 “ any Degree of Knowledge or Reason,  
 “ any Opportunity and Capacity of dis-  
 “ cerning, or retaining Truth. As I am a  
 “ Christian, I bless Thee for my Baptism,  
 “ Instruction, Confirmation, and the Com-  
 “ forts of thy holy Table ; for thy Long-  
 “ suffering and Patience, which has not  
 “ cast me off, nor punished me for those  
 “ many grievous Sins I have committed, as  
 “ I most justly have deserved : for thy re-  
 “ straining Grace which has with-held me



" from any the greatest Sins; thy exci-  
 " ting and assisting Grace, that has enabled  
 " me to do any the least Good; for all  
 " internal and external Comforts; for the  
 " Means of Grace and the Hope of Glory;  
 " for this Night's Preservation, and for  
 " bringing me to the Beginning of this  
 " Day. O that this Day, and all my  
 " Days, may be employed in thy Service,  
 " and to thy Glory. O that I may walk  
 " in the constant Awe of thy sacred Pre-  
 " sence, in the offering up of my self to  
 " Thee in the Flames of Love, as a whole  
 " Burnt-Sacrifice, in Acts of Adoration  
 " and Thanksgiving, Resignation and De-  
 " pendance; guard me with thy blessed  
 " Angels, preserve me from the Power of  
 " wicked Spirits, and from a wicked  
 " World: Let thy good Spirit direct  
 " and guide me, regulate my Words,  
 " and order my Conversation a-right; so  
 " influence all my Actions and Undertak-  
 " ings, that I may neither omit any Op-  
 " portunity of doing Good, nor fall by  
 " any Temptation into any Evil. En-  
 " lighten my Understanding in the Know-  
 " ledge of Truth, sanctifie my Affections,  
 " and bring my Will to a perfect Con-  
 " formity to thy holy Will. Teach me  
 " how to pray, how to hear and read thy  
 " holy Word; let me not be ashamed or  
 " afraid to own my self thy Servant;  
 " and give me Courage and Wisdom to  
 " do my Duty: Make me all that Thou  
 " likest, and pardon and reform whatever  
 " " offends

“ offends Thee; that so being sanctified  
 “ by thy Grace, and living in thy Fear  
 “ and Service, I may die in thy Favour,  
 “ and be admitted to partake of thy  
 “G lory.

*Our Father which art in Heaven, hallowed  
 by thy Name, &c.*

*Examination before Evening Prayer.*

**S**OME time in the Evening, as most convenient, call over the past Day, going over in your Mind all the Time since your last Examination; and observe what Sins have been committed in Thought, Word, or Deed, what Duties omitted, &c. what Graces exercised, what Temptations resisted, what Mercies received; how God has dealt with you in his Providence, and what in you has occasioned such Dealings: For tho' we must not rashly judge of the Sincerity of others by God's Corrections, these being no certain Marks of His Displeasure, and much less are temporal Blessings Seals of his Favour: Yet to the truly pious, they are both dispensed in Mercy, and therefore are to be observed and improved in the Exercise of some Virtue; as Faith, Thanksgiving, Humiliation, and Resignation. Reflect also how your Time has been improved, and what Temper of Mind you have been in the most part of the Day. If this Examination is not discharged with Seriousness and Care, it will grow customary and useless; and on  
 the

the other hand, if needless Scrupulosity is indulged, it will become tedious, and more superstitious than profitable: Therefore pray for a sincere Heart, and remember you are in God's Presence, who cannot be deceived. Let God's Word be your Rule, and let Conscience have full Liberty to accuse and represent your Faults. Permit not your Passions to put false Glosses on your Actions, or to excuse their own Rebellion; but consider impartially how far Temptations have been yielded to; what Sin has been committed by evil Desires, Designs, Words or Deeds: Has not your Discourse been unfavoury, proud, vain-glorious, froward, &c. your Actions ungodly, uncharitable, intemperate? Have you not lost a Day by Sluggishness or Negligence? Why this rash Anger and Judging, and causeless Suspicions? These wandring Eyes, those straying Thoughts, these inconsiderate Words: Should I have been angry for so slight a Cause? murmured against, or envied my Neighbour's Prosperity? been so impatient in Suffering, so backward to Self-Denial? Should I have so eagerly sought my Ease, and the Satisfaction of my Humour, Interest, or sensitive Pleasures?

2. As to Omissions, Have you left nothing undone that was your Dnty to do, and that you purposed to observe, and had Opportunities or doing? As any Part of Devotion, any Act of Charity, neighbourly Kindness, necessary or useful Self-denial.



denial. Thus by a penitent Humiliation, you may retract and undo whatsoever has been done amiss, before frequent Repetitions give Strength to your Sins, and they become habitual: So Repentance will be more easie and effectual, and Pardon obtained through the Merits of Jesus Christ your Redeemer.

3. What Providences of Mercy or Judgment have you observed, and what Reflections may be drawn from them, with respect to your self and others? But be sure to judge charitably of others, and more strictly of your self.

4. Examine if you are truly thankful to God for every Mercy, and resolved to live to his Praise. If you have done any good Act, and received any Commendation, give God the Glory, and attribute nothing to your self; depend on the Aid of his Grace for Perseverance, purposing to employ all the Talents He gives you in His Service.

It may be also of good Use to reflect how you have transacted your temporal Affairs, that you may amend what has been unprosperous at the next Opportunity, and not always buy your Experience too dear:

This Examination will be done in a little Time, and with little Trouble, if you are not needlessly scrupulous, and if you have kept a due Watchfulness over your self in the Day. Moreover, if you find it useful, and a Mean to make you more careful, (and have Time) you may note down any extra-

extraordinary Mercy received, or signal Providences; also your greater and more frequent Faults and Defects; but if you have made any Vow or Promise to God or Man, I would by all Means advise you to set it down, often reading over the Catalogue of such Promises, and taking Care, with all convenient Haste, to perform the same: But 'tis most adviseable not to cast a Snare on your self by needless Promises; for except where God has commanded or forbid, 'tis safest and best to keep your Freedom to do, or not to do, as you find most profitable, or as you are advised by prudent Instructors, and the Customs of the Church with which you communicate.

*An Evening Prayer.*

“ **O** Almighty God and most merciful  
 “ Father in Christ Jesus, I present  
 “ my self before Thee in all Humility of  
 “ Soul and Body, to acknowledge thy  
 “ Sovereign Authority, and my Depend-  
 “ ance; to beg Pardon for my Sins, and  
 “ to return Thanks for thy many conti-  
 “ nued Benefits and Blessings. O Lord,  
 “ with Shame and Sorrow I confess, that  
 “ as I add Days to my Days, so I add  
 “ Sins to my Sins. Even this Day, how  
 “ have I forgotten Thee, my God, and  
 “ thy holy Laws: And for want of a  
 “ due Awe of thy sacred Presence, and  
 “ the

" the Account I am to give of my Time,  
 " and of all the Talents committed to my  
 " Trust, How unprofitable have I been?  
 " But alas! I have not only omitted  
 " what is Good, but committed what is  
 " Evil.

" Who can tell how often he offend-  
 " eth? Cleanse me, O Lord, from all my  
 " secret Faults; and keep thy Servant  
 " evermore from all presumptuous Sins,  
 " that they get not a Dominion over  
 " me.

" Impute not to me the Wandrings of  
 " my Mind, nor my idle Words, nor any  
 " other of the Sins or Infirmities of the  
 " Day. But whatsoever I have done amiss,  
 " graciously pardon, and deal not with  
 " me after my Sins, nor reward me after  
 " my Iniquities: But mercifully look up-  
 " on me, and for the Glory of thy most  
 " holy Name, turn from me all those E-  
 " vils which to my Sins, and to me for  
 " them, are most justly and worthily  
 " due.

" Have Mercy upon me after thy great  
 " Goodness, and according to the Mul-  
 " titude of thy Mercies do away my Of-  
 " fences: Forgive the Guilt, wash away  
 " the Stains, deliver me from the Tyran-  
 " ny of Sin. O make me not an Exam-  
 " ple of thy Wrath. O my God, who  
 " art greater than my Heart, and know-  
 " est all Things, permit me not to deceive  
 " my self by an ill-grounded Hope and  
 " partial Repentance. O assist me in a  
 " sin-



“ sincere Endeavour to turn from every  
 “ evil Way, and to turn to Thee with all  
 “ my Heart.

“ And now, O Lord, as I beg Mercy  
 “ for my self, so for all Mankind, in the  
 “ Name and for the Sake of the great  
 “ Mediator between God and Man, Christ  
 “ Jesus my Lord.

“ O Lord, hasten that longed for Time,  
 “ when all the Earth shall know and  
 “ obey thy holy Laws.

“ O let the Light of thy Truth so in-  
 “ fluence the Minds of all Christian Peo-  
 “ ple, that they may walk as Children of  
 “ Light, and suitable to their holy Pro-  
 “ fession.

“ Inspire all Kings and Governours with  
 “ great Wisdom and Charity, and make  
 “ them like to Thee, the Lord of all, who  
 “ art good unto all, and pleased in Mercy.

“ Endue the Pastors of thy Church  
 “ with true Knowledge, Piety, and Zeal;  
 “ and give all Christian People Grace to  
 “ receive their Instructions with meek,  
 “ humble, and obedient Hearts.

“ Hear the daily Prayers of the Ca-  
 “ tholick Church, and let the Truth as it  
 “ is in Jesus prevail, and Peace be in all  
 “ her Borders. Supply the Wants of all  
 “ afflicted People, according to thy Fa-  
 “ therly Mercy, and their Necessity.

“ I commend to thy gracious Prote-  
 “ ction and Blessing, all my Friends, Re-  
 “ lations; all who desire my Prayers, or  
 “ pray for me. So fit us for thy Mercy  
 “ in

" in Christ Jesus, that Death may never  
 " find us unprepared, but living or dy-  
 " ing, we may be Thine. And now, O  
 " Lord, I bless and adore thy holy Name  
 " for the continued Manifestation of thy  
 " Goodness this Day to me, and all thy  
 " Creatures.

" Blessed art Thou, O Lord, who didst  
 " create the Interchanges of the Day and  
 " Night, who hast delivered me from the  
 " Evils of this Day, who hast not cut  
 " off my Life in the midst of my Sins, nor  
 " in this Day, before Night, hast made an  
 " End of me.

" O Lord, I bless Thee for all the good  
 " Things continually received by me or  
 " mine; particularly for being kept from  
 " wilful Sin; for overcoming any Tem-  
 " ptation; for Grace and Opportunity to  
 " do any good Work: Also I thank Thee  
 " for any sanctified Chastisement and Af-  
 " fliction: O my God, as long as I live,  
 " will I magnifie Thee.

" Thou hast granted thy Loving-kind-  
 " ness in the Day Time, and in the Night  
 " Season will I make my Prayer unto the  
 " God of my Life. And now, O Lord my  
 " God, as the Day is vanished and gone,  
 " so doth my Life vanish.

" The End of the Day, so of my Life, is  
 " at hand: Remembring this, I beseech  
 " Thee, O Lord, that the End of my  
 " Life may be Christian, and acceptable to  
 " Thee, without Sin, without Shame, and,  
 " if it please Thee, without grievous  
 " Pain,

“ Pain, gathering me together with thine  
 “ Elect, when Thou wilt, and as Thou  
 “ wilt.

“ And grant that I may so remember the  
 “ Days of Darkness, that I be not cast out  
 “ into utter Darkness, but prevent the  
 “ Night of Death, by doing some Good ;  
 “ that so I may give a joyful Account at  
 “ the great and awful Tribunal of Christ  
 “ Jesus. O Lord, give Rest to me that am  
 “ weary, grant me wholesome Sleep, and  
 “ to pass this Night without Fear.

“ Deliver me from the Terrors of the  
 “ Night, and from the Pestilence that  
 “ walketh in Darkness. Preserve me this  
 “ Night from all Evil. O Lord, keep my  
 “ Soul.

“ Lighten mine Eyes that I sleep not in  
 “ Death. Let my Sleep be a Rest, as from  
 “ Labour, so from Sin, and free from all  
 “ wicked and earthly Imagination. Guard  
 “ me with thy holy Angels.

“ And restrain the Malice of my never-  
 “ sleeping invisible Enemies : Preserve this  
 “ Habitation from Fire and Thieves, and  
 “ all other sad Accidents.

“ Let the Wings of thy Mercy shadow me,  
 “ and grant that I may be early up to praise  
 “ and worship Thee.

“ Lord, into thy Hands I commend my  
 “ Spirit, my Soul and Body.

“ O my God, trusting in thy Mercies,  
 “ I will lay me down in Peace, and take  
 “ my Rest, for it is Thou Lord only, that  
 “ makest me to dwell in Safety.

*Our Father, &c.*

Look



Look on your Bed as an Emblem of your Grave, and dispose your self to a willing and resigned Submission to God, in respect of the Time and Manner of your Death, hoping for Pardon for Christ's Sake, who has taken away the Sting of Death, and the Horror of the Grave, and rejoice that you are one Day's Journey nearer your Home, and the being out of the Possibility of offending God by Sin or Error; repeat some proper Verses of the Psalms, or other Parts of Scripture. And when you cannot sleep, employ your Thoughts in pious Meditations and Ejaculations, praying either for sick and dying Persons, for those in Storms or Persecutions, or for the Conversion of Infidels, or for your own happy Death, &c. as your Devotion most inclines you.

Next to your daily private Morning and Evening Prayer, attend those in the Family or Church constantly, at least as frequently as your necessary Business, and the Duties of your Calling will admit.

And to those that have convenient Leisure, I further recommend the Three following Subjects for Meditation and Prayer.

1. Set a-part a quarter or half an Hour for a general Intercession, particularly during these Times of War, or when any other publick Calamities are felt or feared, or any great Blessing desired. For the Subject of your Meditation, you may take some Portion of holy Scripture out of  

D
the

the Historical or Prophetical Parts of the  
Old Testament.

*An Example of this Rule.*

Isa. 1. :

**H**E A R, O Heavens, and give ear, O  
Earth for the Lord hath spoken, &c.

This is something very astonishing and wonderful, very well worth the Consideration of all rational Beings, that Heaven and Earth, that is, the whole Creation, is summoned to be the Hearers; and not only to hear, but to judge between God and his Creatures.

The Prophet does represent God thus pleading with Man; *I have nourished and bred up Children, and they have rebelled against me*: And can there be any Thing more amazing, than that Man should forget God, and withdraw his Dependance from that Supreme Being to whom he owes his own Existence, who made him so noble a Creature, gave him those divine Faculties of Knowledge and Wisdom, Memory, Speech, and Freedom; subjected him to Laws so gentle and equitable, that what was an Act of Duty, was also a Means of Man's Happiness and Perfection; and yet super-added the Promise of a future Reward, (to that his Obedience) that should be both perfect and endless?

O my God, How long shall Men, who owe All to Thee, rebel against thy Government, and their own Happiness? O awaken them into the Consideration why  
and

and for what they are: That they hold their Being by thy good Pleasure; and that 'tis meet they employ that Being for the Ends of its Creation, since the departing from those Ends must necessarily be its Deprivation and Destruction.

*The Ox knoweth his Owner, and the Ass* Ver. 3:  
*his Master's Crib: But Israel doth not know,*  
*my People do not consider.* Those Creatures that have no other Guide than Sense and Instinct, yet learn to love and depend on whatever conveys Good to them: Only Man, who, tho' capable of governing his Senses by Thought and Freedom, yet neglects to employ his Faculties of Reasoning, to discover the Author of his Happiness, and the supreme End of his Nature; but rather employs his Thought to establish a more absolute Subjection under the Tyranny of his Senses and Passions, than Nature and Instinct subjects those Creatures to, whose chief Happiness is plac'd in the present Gratification of their Senses. Shall the fiercest and most stupid Brutes be made tame and governable, by the repeated Benefits of those who feed them; and shall Man, who every Moment possesses so many Blessings by the Permission and Appointment of the Giver of every good Gift, forget his Benefactor; and rather than own the Right of his Subjection, and render a due Obedience, call in question the Equity of his Laws, or deny the Author of those Benefits?



O miserable Incogitance ! O may the continual Need we have of thy Mercy, preserve in us a constant Awe of thy Government, that we may so consider our Dependance on Thee, as to pay Thee, at least, a sincere, if not an unerring Obedience.

Vcr. 4.

*Ab sinful Nation ! a People laden with Iniquity, a Seed of Evil-Doers, Children that are Corrupters, they have forsaken the Lord, they have provoked the Holy One of Israel unto Anger, they are gone away backward.*

Here is the Essence and Root of Sin, Independency on God, or the not conforming our Will to the Will of that Being that made us, and has a Right to govern us: But we wilfully corrupt the Rule He gives us, and so take to our selves an independent Dominion over our selves.

How justly may God take up this Complaint against this Church and Nation ? And how near a Resemblance do we bear to the stubborn *Israelites* ? we, who, like them, have been a peculiar Instance of God's indulgent Mercy, laden with all Sorts of Benefits. We live in the clearest Light, have the greatest Advantages of Divine and Humane Learning: But how often is it employed to confound, rather than find out Truth ? How often is Truth corrupted by Interest and Humour, Passion and Prejudice ? And how many love *Darkness* rather than *Light*, because their *Deeds* are evil ?

O Lord,

O Lord, we have justly provoked thy Anger, by the Abuse of thy Mercy; but O forsake us not utterly: *Save, Lord, or we perish.* We have gone backward from Thee, and from our own Happiness; but O turn Thou us again for thy Name's sake.

*Why should ye be stricken any more? ye* Ver. 5. *will revolt more and more: the whole Head is sick, and the whole Heart faint.*

God tries by his Corrections to awaken his Creatures into a Sense of their Dependence upon Him; for tho' he does not force the Freedom of their Minds, which was to destroy that Sort of Creature he had made Man to be; yet he uses all the Means to awaken his Faculties of thinking and judging, and by Corrections to convince him, that tho' he may deny God his Obedience, yet he cannot escape his Dominion in Punishing.

*Ye will revolt more and more.* God punishes in order to reform and purify: When that End, thro' Man's determined Obstinacy and Depravation, is not to be attained, God leaves him to himself, and to those natural Consequences of Evil, which, without any Pre-ordination of God, follows Sin, and at last ends in the Miseries of eternal Darkness; for while our Correction is from God, it has an End of Mercy to our selves or others; but the Miseries of the Reprobate are the natural or necessary Effects of his refusing Good and chusing Evil.

O my God, though we have despised thy Chastisements, as well as abused thy Mercies, yet leave us not to our selves, to the dismal Consequences of our Sins and Folly : Try us even with Fire, so Thou consume our Dross. Let thy Rod, as well as thy Staff, comfort us, that we may hear the Rod and him that hath appointed it ; read our Sin in our Punishment, and say, It was good for us that we were corrected ; for though before we were punished we went wrong, yet now we have kept thy Commandments. O Lord, how grievous soever thy Corrections may be, may they yield to us the peaceable Fruits of Righteousness, and then we will rejoice.

Thus go on, making some short Reflections and Applications, with suitable Acts of Devotion, where the Text affords proper Matter for it, and the Sense is easie ; the obscure or less affecting Passages pass over with a single Reading, being longer or shorter, as your Time allows ; and concluding with some general Intercessions, such as your own Thoughts suggest, or as you may find in this or other Books.

In like manner, out of the historical Parts of the Scriptures, you may draw many useful Meditations, either for Imitation in what was good, or for Caution in what was blameable. Nor must you think that any Sin is more excusable, because some good Persons have fallen into it. Such Passages being set down for Warnings, and to shew the Integrity of the Writer, and  
not



not for Encouragement to Sin, but to Repentance : And if any one, because *David* was pardoned after those horrid Sins he was guilty of, is tempted to think lightly of such heinous Crimes ; let him reflect, besides the Horror and Smart of his Repentance, what terrible and most exemplary Punishments attended him, in the Murder and Defilement of his Children ; in their Rebellion and Ingratitude ; and then, I believe, the most besotted Sinner, who is not quite possess'd by evil Spirits, will own, that none of the false Pleasure he expects from the Gratification of Passion and Sensuality, will make amends for those dismal Consequences that always do in Whole, or in Part, attend Sin. Indeed the whole History of the Bible is to shew the dismal Consequences of withdrawing from our Dependance on God : As in the Fall of *Adam*, and the Miseries that Sin introduc'd, which is set out in the Plagues of *Egypt* ; the Forty Years' wandering ; and many severe Chastisements of the Children of *Israel* : In the exalting and defending good Kings and Rulers, and in the debasing and punishing bad ones ; and especially such as, by setting up Idolatry, made way for all other Corruptions : Also, in order to prepare for the clearer Belief of future Rewards and Punishments, to set forth how the disobeying God was both the natural and judicial Cause of most of the Punishments of this Life ; and on the other side, that

Piety was generally rewarded with signal Blessings,

*A General Intercession.*

“ **A**LMIGHTY God, Creator of all  
 “ Things, and Judge of all Men,  
 “ Thou Fountain of Being and Blessedness,  
 “ extend thy Mercy and Compassion to  
 “ all Mankind : Remember them all for  
 “ Good ; lead them to true Faith and  
 “ Repentance ; be reconciled to them all  
 “ in Christ Jesus, and grant unto all thy  
 “ Peace and Love.

“ O that the Sun of Righteousness might  
 “ be so manifested, as to give Light to  
 “ those who sit in Darkness, and in the  
 “ Shadow of Death, and teach them the  
 “ Way to Life and Immortality ; and  
 “ grant, Lord, that those who know not  
 “ the Law, may be a Law unto them-  
 “ selves, their Consciences accusing or ex-  
 “ cusing, according unto Right.

“ Call home thy once beloved People  
 “ the *Jews* : Take off the Veil from their  
 “ Hearts, that they may know Him of  
 “ whom *Moses* and the Prophets did write,  
 “ to be the Messiah and Saviour of the  
 “ World ; that so both *Jew* and *Gentile*  
 “ may be brought to the Knowledge of  
 “ the Lord Jesus, and to a Participation of  
 “ all the Benefits of the New Covenant.

“ O Thou, who art of purer Eyes than  
 “ to behold Iniquity with Approbation,  
 “ so manifest thy self to the World by thy  
 “ Provi-

“ Providence, and the Influences of thy  
 “ Spirit, as to convince and convert from  
 “ Sin and Error, the Unbeliever and the  
 “ Ungodly : Discover to their darkned  
 “ Reason the desperate Madnes of Infide-  
 “ lity, and the foul Deformity and de-  
 “ structive Folly of Immorality. Free  
 “ them from the Power of Evil Customs,  
 “ and from that wretched and shameful  
 “ Slavery they are under to their Appe-  
 “ tites and Passions ; and accept to Mercy  
 “ and Pardon, in every Nation, all such  
 “ as fear Thee, and work Righteousness ;  
 “ for the Sake of Christ Jesus the Saviour  
 “ of all Men, but especially of them that  
 “ believe.

“ Bless, O Lord, the Congregation of  
 “ all Christian People ; unite their Hearts  
 “ by the great Principle of Divine Chari-  
 “ ty, that they may no longer bite and  
 “ devour one another, least in thy just  
 “ Judgment Thou givest them up to be de-  
 “ stroyed one of another : Suffer no longer  
 “ Christians to usurp unjust Dominion  
 “ over each other, or think to serve Thee  
 “ by unjust Persecutions of one another.  
 “ But grant, O God of Truth and Holi-  
 “ ness, that the good Tree may be known  
 “ by its good Fruits, and the perfectest  
 “ Faith shine forth in the most perfect O-  
 “ bedience, and an inlightned Mind be ac-  
 “ companied with a sanctified Heart. Heal,  
 “ O Lord, our causeless Divisions ; free us  
 “ from the Mistakes of Ignorance, Super-  
 “ stition, and Prejudice ; reforming what-  
 “ ever



“ ever is amiss in the Belief or Lives of  
 “ Christians, that all who profess true Re-  
 “ ligion, may obey the Laws of their hea-  
 “ venly Master ; to the Honour of their  
 “ Profession, and their own eternal Hap-  
 “ piness.

“ How long, O Lord, shall the Idola-  
 “ try and sinful Lives of Christians harden  
 “ the Enemies of true Religion against thy  
 “ Truth ?

“ Deliver, O Lord, the Western Churches  
 “ from the miserable Yoke of Papal Usur-  
 “ pation, that Idolatry, Superstition and  
 “ Cruelty, may be no longer supported  
 “ by its Authority, nor the Command-  
 “ ments of Men enjoined as the Doctrines  
 “ of Christ : Give Light and Liberty of  
 “ Mind to all such devout Persons who ig-  
 “ norantly, and by Shows of Humility and  
 “ Will-worship, are kept in the Habitations  
 “ of Darkness and Delusion, and lead them  
 “ by thy Word and Spirit into the straight  
 “ Paths of Divine Truth, pardoning the  
 “ Errors of all such as in Sincerity wor-  
 “ ship and obey the Author of their Be-  
 “ ing, according to their Degrees of Light  
 “ and Knowledge.

“ O Thou God of Mercy and Compas-  
 “ sion, deliver, in thy good Time, the  
 “ once glorious Churches of the East, now  
 “ under the cruel Tyranny of Infidels ;  
 “ comfort and support them under all  
 “ their Sufferings ; free them from their  
 “ temporal Servitude, and their more  
 “ grievous Bondage of Ignorance and Er-

“ ror,

"ror, and restore that Purity of Doctrine  
 "and Holiness of Life which was at first  
 "taught by the Apostles and Followers  
 "of Christ.

"Bless and protect, O Lord, all Churches  
 "and States professing and maintaining  
 "true Religion, according to thy holy  
 "Word. O let not any hold the Truth in  
 "Unrighteousness; but so write thy Law  
 "on their Hearts, that their Wills, Affecti-  
 "ons, Lives and Conversations may be such  
 "as becometh the Christian Institution.

"Unite the Hearts of Princes and Pa-  
 "stors in that great Work of advancing  
 "thy Kingdom in Righteousness and Ho-  
 "liness, that so the Mountain of the Lord's  
 "House may be exalted, and all Nations  
 "flow into it, blessing with the best of thy  
 "Blessings all who seek the Peace of thy  
 "Jerusalem; may Peace be within their  
 "Walls, and Plenteousness within their  
 "Palaces, and may all that love her pros-  
 "per.

"Preserve this Church and Nation from  
 "all Distress and Danger: O that these  
 "Islands may be Habitations of Righteous-  
 "ness, separated from the Pollutions of  
 "the World, and abounding in the Know-  
 "ledge and Love of God. O continue to  
 "us the Wonders of thy Love and Mer-  
 "cy, and let thy Goodness lead us to  
 "Repentance; and when thou correctest,  
 "O let it be in Measure to amend, not  
 "to destroy us; and leave us not to our  
 "selves,

“ selves, neither deliver us into the Hands  
 “ of Men, whose Mercies are cruel.

“ O Thou, who art the Lord of Lords,  
 “ and King of Kings, defend all Christian  
 “ Princes to whom Thou hast given the  
 “ Right of Government ; bless them in  
 “ the just Execution of their Power and  
 “ Authority ; make them ever mindful of  
 “ the Rule and Obligation of their Com-  
 “ mission, in being a Terror to Evil-Doers,  
 “ and a Praise to them that do well ; make  
 “ them Examples of Holiness and Justice,  
 “ and zealous to promote both in the  
 “ World. And, O Thou just Judge of all  
 “ Men, restrain the Violence of lawless  
 “ Tyrants, who abuse their Power to vex  
 “ and oppress the Innocent.

“ Bless, O Lord, with the best of thy  
 “ Blessings, our Gracious Queen ; establish  
 “ her Throne in Righteousness ; subdue  
 “ all her Enemies ; let a Divine Direction  
 “ influence all her Resolutions, that her  
 “ Counsels may be wise, and her Under-  
 “ takings successful ; teach Her to discern  
 “ between the Righteous and the Wick-  
 “ ed ; to protect the one, and reform the  
 “ other ; that under her Government, her  
 “ People may lead peaceable Lives in all  
 “ Godliness and Honesty.

“ Set faithful Men to be Bishops and  
 “ Pastors over thy People, and endue  
 “ them with all those Gifts and Graces  
 “ that are needful to the successful Dis-  
 “ charge of their Ministry : Grant they  
 “ may seek the Truth sincerely, and teach  
 “ it



" it diligently, with Meekness instructing  
 " those who oppose themselves, not with  
 " worldly Wisdom, as Men-Pleasers, but in  
 " all Things shewing Uncorruptness, and  
 " being themselves Examples to their  
 " Flocks.

" Give unto our Counsellours the Spi-  
 " rit of Wisdom and thy holy Fear, that  
 " they may see in this their Day .the  
 " Things that make for the Interest of  
 " Truth, and Peace, and Holiness.

" O righteous Judge of Men and An-  
 " gels, direct and bless the Judges and  
 " Magistrates of this Land ; inspire them  
 " with Fidelity, Courage, and a true Dis-  
 " cernment, that they may pronounce an  
 " upright Sentence, doing nothing by Par-  
 " tiality ; not justifying the Wicked for  
 " a Reward, or taking away the Righteous-  
 " ness of the Righteous from him ; that  
 " their Hands may be clean from taking  
 " Bribes, and their Ears from concealing  
 " Blood ; that they may deliver the Poor  
 " when he crieth, and him that hath no  
 " Helper, rescuing the Oppressed from the  
 " Power of the Oppressor ; that they may  
 " defend the Stranger, the Fatherless and  
 " the Widow, having no respect of Per-  
 " sons, nor fearing the Reproaches of Men ;  
 " remembering that for all those Things  
 " they themselves shall be brought into  
 " Judgment.

" Fill all those who swear by thy holy  
 " Name, with a holy Awe of thy Power  
 " and Justice, that so they may do it in  
 " Truth,

“ Truth, in Righteousness, and Judgment ;  
 “ remembring it is the Oath of God, who  
 “ will not hold guiltless those who swear  
 “ falsely. And, O deliver this sinful Land  
 “ from the Guilt of false and deceitful  
 “ Oaths.

“ Grant, O Lord, to the Religious Mer-  
 “ chant and Seamen, prosperous Winds,  
 “ and successful Voyages ; preserve them  
 “ from Shipwrack, from the Violence of  
 “ Enemies, and from all the Injuries of  
 “ deceitful and wicked Men ; that from  
 “ a Sense of thy Mercies, they may by  
 “ their Christian Conversation, Justice and  
 “ Charity, endeavour to convert the Igno-  
 “ rant and Unbelieving to the Obedience  
 “ of the Faith.

“ Bless, O Lord, the honest and indu-  
 “ strious Husbandman, Artificer, and La-  
 “ bourer, with all Things convenient for  
 “ their Support and Comfort. Give them  
 “ Grace not to oppress or over-reach each  
 “ other, and to enjoy thy Blessings with  
 “ thankful and contented Hearts.

“ O Lord of Hosts, whose Power no  
 “ Creature is able to resist, grant Prote-  
 “ ction and Victory to all such Fleets and  
 “ Armies as are any where sent out to  
 “ defend the Oppress’d, or succour the  
 “ Innocent. O never let the Standard of  
 “ Truth and Justice fly before their Ene-  
 “ mies ; but bless the righteous Cause  
 “ with Honour and Success.

“ O Thou,

" O Thou, who willest not the Death  
 " of a Sinner, but rather that he repent  
 " and live, deliver all those who are cap-  
 " tivated by Sin or Error ; and grant that  
 " all who suffer the just Punishment of  
 " their Sins, may by that Means be  
 " brought to Repentance, taking Shame to  
 " themselves, and giving Glory to Thee ;  
 " and so far as may consist with the good  
 " Government of thy Creatures, fit them  
 " for temporal and eternal Mercy ; and  
 " grant that all those who suffer for well-  
 " doing and Righteousness sake, may re-  
 " joice that they are counted worthy not  
 " only to believe, but also to suffer for  
 " Truth and Holiness.

" O Thou Father of Mercies and God  
 " of all Comfort, look with Pity and  
 " Compassion on all that are in Misery :  
 " Heal the Sick, ease those in grievous  
 " Pains, speak Peace to all afflicted Minds,  
 " all who are oppress'd with Doubts, or  
 " Fears, tempted to Despair, Self-Mur-  
 " der ; all in Prisons, in the Mines or  
 " Gallies, or condemned to die. Have  
 " Mercy upon all Orphans, Widows,  
 " Strangers ; on all Women with Child,  
 " and young Children ; and all that labour  
 " under extream Necessity, or great Af-  
 " fliction.

" Have Mercy, O Lord, on all those  
 " who are dying ; for thy Son's sake,  
 " who gave his Life a Ransom for many ;  
 " fit and prepare them, by Faith and Re-  
 " pentance, for a safe and comfortable  
 " De-



“ Departure, and grant suitable Supports  
 “ to their Friends and Relations.

“ O thou God of Grace and Truth,  
 “ confirm all who stand in Grace and  
 “ Truth ; and pour down an abundance  
 “ of thy Blessings on all such pious Per-  
 “ sons as have undertaken any good Work,  
 “ that they may bring Glory to Thee by  
 “ doing Good to Mankind ; by converting  
 “ the Erroneous and the Sinner ; instru-  
 “ cting the Ignorant, supporting the Poor  
 “ and Needy, and administering Relief  
 “ and Comfort to the Miserable.

“ Give to all married Persons the Grace  
 “ of an unspotted Fidelity and endearing  
 “ Concord : Preserve young Persons from  
 “ the Snares of evil Customs and the De-  
 “ lusions of ungoverned Passions.

“ Bless the Universities of the Land,  
 “ with all Schools and Seminaries of true  
 “ Learning, that they may answer the End  
 “ of their Institution, by promoting Vir-  
 “ tue and true Religion.

“ Supply, O Lord, all who call on Thee,  
 “ with such Assistance and Supports as are  
 “ suitable to their Places, Callings, Ne-  
 “ cessities, and Temptations ; that Humi-  
 “ lity and Purity, Truth and Mercy, Ju-  
 “ stice and Temperance, may abound  
 “ more and more.

“ Grant Forgiveness to all my Enemies,  
 “ and all Mercies suitable for them, and  
 “ turn their Hearts to Peace and Char-  
 “ ty. Grant me the Grace to forgive un-  
 “ feignedly,

“ feignedly, and true Wisdom to over-  
 “ come their Evil with doing them Good.  
 “ I beg Mercy and Pardon for all who  
 “ have tempted me to any Sin, or been  
 “ tempted by me; for all who desire my  
 “ Prayers, or pray for me; for those who  
 “ have not Leisure, and are justly hinder-  
 “ ed from the Benefits of Prayer. More  
 “ especially, I commend to thy Fatherly  
 “ Mercy, all my Relations, Friends, and  
 “ Benefactors: Deliver, O Lord, both  
 “ them and me from all Evil, and give  
 “ us all good Things in such Propor-  
 “ tions as are convenient for us, for the  
 “ Sake of Christ Jesus our Lord and Ad-  
 “ vocate; in whose holy Name and Words  
 “ I commend my self and all I have prayed  
 “ for to God’s infinite Mercy.

*Our Father, &c.*

Y O U may sometimes vary the Matter  
 of your Intercession, or insist less or more  
 on any part of the foregoing Particulars, as  
 Time, or the Necessity of those you pray for,  
 requires; for ’tis almost endless to enu-  
 merate either all the Persons or their Ne-  
 cessities, which may be the Subject of your  
 Intercessions.

The shortest Direction is, to pray for  
 them as for your self; which is one Way  
 of shewing you Love them as your self:  
 Consider if you were in their State, what  
 is most to be desired, and ask the same  
 for them, and extend this more generally  
 or particularly as you have Time and  
 E Affection,

Affection, sometimes in one manner, sometimes in another.

All that come within your Knowledge are the Subjects of your Prayers : And tho' you can't relieve, you may pray for all, and that way endeavour to help the Miseries and supply the Wants of all, and do Good to all, more especially *to those who are of the Household of Faith*. Do not think this a vain Repetition, and a needless soliciting Providence, who is doubtless always gracious, and needs not our Importunities to shew Mercy, if we are but fit to receive it. Not to enter into Disputes on this Head, how far such Prayers are beneficial to those we pray for ; thus far all must allow, that we are commanded to pray for all, and that it has a natural Tendency to make us pitiful and compassionate, and to dispose us to help those we pray for to our Power ; it nourishes a generous and beneficent Temper, opens our Hearts to our Brother ; it increases good Will, and cures a selfish and narrow Self-Love ; and it will have the Reward due to that Spirit of Charity it proceeds from ; from that of God, who delights in Mercy ; and from that merciful Saviour, who has made it the Badge of his Disciples, *that they love one another* ; whose new Commandment was *Love*, and whose beloved Disciple has declared, *That he who loveth not his Brother whom he has seen, cannot love God whom he has not seen*, at whose appearance the Angels sang, *Glory be to God in the*  
the



*the Highest, and on Earth Peace, Good-will towards Men.* O happy Time, were this the Employment and Pleasure of Mankind. And O happy Eternity, where Truth and universal Love reigneth.

If you desire the Peace of the World, or your own, or your Country's Felicity, that will induce you to make Prayers and Supplications, and to give Thanks for all Men; since there needs no other Thing to make a Heaven on Earth, but the Practice of universal Love and Obedience to God. Therefore, besides the shorter Intercessions generally used in Morning and Evening Prayers, I could wish that the half Hour allowed for more general Intercessions, with a foregoing Meditation, might be frequently, if not daily used. Some may perhaps think I have mentioned Intercession too often, and allowed for it too great a Part of their daily Devotions and Retirement: But let such reflect, that as this Part of Devotion is always seasonable; so in this sad State of Dissention and Wars among Christians, and the Decay of true Piety, it is highly necessary, and might be a Means to cure that contracted Love of our selves and of our Interest, that makes us so cool in the Cause of Truth and Religion, so insensible of the Miseries of the World, by Reason of Sin, Ignorance and Oppression, and to put us in Mind to extend a more universal Charity and good Will, to relieve and alleviate the Miseries of others, suitable to our Ability and Circumstances. Nor would I have

E 2

you

you think your self unconcern'd in the Prosperity of the Publick; but consider your self as a Member of that Body you pray for, and then you will be really touch'd with the Suffering, and rejoice in the Good of the Whole. You know not what Benefit you may procure to others by your Prayers; however, you have delivered your own Soul, and exercised an excellent Act of Charity, which shall not be unrewarded.

This will be best secured in the Morning, before the settling to Study or worldly Business, for fear the Mind should too unwillingly leave those Employments.

2. Another proper Subject for Meditation, for those who have Leisure, is, Reflections on some particular Grace or Virtue, found most difficult with respect to their Temper and Circumstances. For your Meditation, chuse out some Portion of the New Testament, proper to the Grace and Virtue you desire to impress on your Hearts, in order to your future Improvement and more perfect Practice; all the History of the New Testament being of what Jesus did and taught, is full of excellent Rules both of Examples and Precepts; and almost every Verse in the Gospel and Acts, as well as in the Epistles, affords Matter for a long Meditation. Therefore you may either chuse to read a whole Chapter, only stopping a little at each Period, to see if you understand it, or to examine your Practice by it; or else,  
after

after having read it over attentively, chuse out one or two Passages that contain any Piece of Doctrine, or recommend any Duty that you would make the Subject of your Meditation. As for Example: Suppose you chuse to consider the Danger of Presumption and Self-confidence, and chuse for that Subject St. Peter's Example, *Mat. 27. 31.* Our blessed Lord, with great Gentleness, warns his Disciples of their Weakness under the approaching Temptation of owning they were his Disciples, when it was like to expose them to suffering. *Ver. 33.* St. Peter answered for himself only, and supposes that it was possible that many, nay, all but only himself, might be offended or doubt of his Being the Messias; but for himself he was secure, nothing should tempt him to such an Apostacy; so that in his Answer there appears both Want of Humility, and of a due Sense of his own Weakness, and also of Charity, or a good Opinion of the Sincerity of his Fellow-Disciples. Our Saviour, in the following Words, both foretels his Fall, and reproofs by that his Presumption; and I think it is not improbable, that his being so far left to his own Strength, as to be baffled by so weak a Temptation, was a just and proper Punishment for that presumptuous Self-opinion, and preferring himself above all the rest of the Disciples; but instead of being struck by his Master's Prediction and Reproof, he goes on further, presuming in his own Firmness, declaring, that tho' his

E 3

owning



owning Christ should expose him to *Death it self*, yet he would not deny him. This is the only Place in Scripture where St. Peter assumes a sort of Infallibility or Assurance that he should not, or could not, deny the Faith; also a Supremacy over all the rest in this, that tho' all the rest should deny Christ, yet he would not: And yet we know by the Event, that he was the only Disciple that by his Fall forfeited his Apostleship, to which he was restored by Christ after his Repentance; in which perhaps there may be something prophetic of the presumptuous and antichristian Spirit that should manifest it self in his pretended Successors.

The Use you are to make of this, is, that when you foresee at a Distance any Temptation, not to be too confident of your own Strength; because perhaps you feel from a present Heat of Mind a strong Persuasion that you shall be able to overcome and get the Victory. And, 2dly, from the Sense of your own Weakness, to avoid Running into Temptation.

This humble Opinion of your self, and Fear of offending God, and Antipathy to what is sinful, will prevent your Running into Temptation, out of a Presumption of your Strength, or idle Curiosity, or Vanity; for, as far as appears, some or all of these Motives seem to have been the Cause of St. Peter's following Christ into the High Priest's Palace. But,

3dly, If the Obligations of your Place, or other relative Duties, oblige you to go in the Way of the Temptation you foresee, an humble Mind will direct you to beg Help and Direction from God, who only is able to keep you from falling, and also keep you under a constant Self-observation and Watchfulness, that you do nothing contrary to those Rules of Virtue you have learnt from the Christian Doctrine, and the impartial Reasonings of your own Mind ; which also seems to have been omitted by St. *Peter*, of whom at least it is not recorded, that he at all applied to God for Direction or Support, no not after the Warning given by his blessed Master : His Mind was so little afflicted, that he felt the Cold, and mixed with the Crowd to warm himself, and joined, in all probability, in the Conversation there, for his Speech betrayed him, and seems quite to have forgot both himself and Master, till the Cry of the Cock, and the Look of Christ, awakened him into a Remembrance of both. After this, or the like manner, you may draw practical Observations from all the Parts of Holy Scripture, but especially the New Testament ; also out of the *Proverbs*, and in some Chapters in *Ecclesiasticus*, you may find excellent Rules for your Conduct as to this World, and the relative Duties of it, &c.

End your Meditations with some few Aspirations or Ejaculations. As for Example, from that beforementioned.

“ **O** My God, far be it from me to say,  
 “ that tho’ all should fall by this or  
 “ that Temptation, yet will not I. Alas ! I  
 “ know by woful Experience, that I have  
 “ fallen and been overcome by those Tem-  
 “ ptations which I have seen others vanquish.  
 “ O my God, I rejoice and bless thy holy  
 “ Name for the happy Victories any of thy  
 “ Servants have gained over Temptati-  
 “ ons ; but I will not tempt thy Provi-  
 “ dence by rash Presumption : The Weak  
 “ and Sickly do not expose themselves to  
 “ those Labours and Severities that are ap-  
 “ pointed for the strong. Why then should  
 “ I, who am weak, venture uncalled, to  
 “ Trials beyond my Strength ? But, O  
 “ my God, if called by thy Providence,  
 “ or commanded by thy Word, trusting  
 “ to thy Grace, and begging thy Directi-  
 “ on and Support, I will not fear ; where  
 “ the Word of the Lord is, there is Power ;  
 “ but I will remember the Advice of my  
 “ divine Master, watch and pray. Yes, my  
 “ Lord, I will use all the Faculties of my  
 “ Mind the best I can : I will fortify my  
 “ self by the due Use of my Understand-  
 “ ing, Memory, and Freedom of Resoluti-  
 “ on, and then I will beg of God those Aids  
 “ of his Spirit, Providence, and good An-  
 “ gels, that are necessary to the Danger  
 “ I foresee ; and so prepared, I fear not  
 “ Victory ; I can do all Things thro’ Christ  
 “ that strengthens me.

*Another*



*Another Meditation on St. Matt. Chap.  
26. Ver. 37, &c.*

*On the Duty of Resignation under Affliction;  
from which you may for your Comfort learn,*

1. **T**HAT to feel what is really painful *Ver. 37.*  
in any kind of suffering, is no Fault,  
but innocent and natural; for He who had  
no Sin, was sorrowful and very heavy.

2. That to give Vent to our Afflictions  
by gentle Expressions, or to seek some  
Comfort, by the Presence of those we love,  
is suitable to our Nature, and no blame-  
able Impatience, but an allowable Conso-  
lation. For our Lord, not only took with  
him his three most favoured Disciples, but  
imparts to them the Greatness of his A-  
gony, by saying, *My Soul is exceeding sor-  
rowful even unto Death,* ver. 38. But we  
must observe and learn also by this perfect  
Pattern, that tho' these little Refreshments  
are allowable, and may give a little Abate-  
ment to the Sharpness of a just Affliction  
and Sorrow, yet they are all to be left as  
insufficient without God. We must leave  
all outward Comforts to go further to that  
God who alone can save us from Sufferings,  
or support us under them: *He went a little  
further and prayed, and said,* ver. 39. The  
latter part of which Verse shews us the ut-  
most Earnestness of an innocent Prayer, un-  
der what is greatly grievous to Nature; *If*  
*it*

*it is possible*, that is, not absolutely possible, but such a Possibility that may consist with the Divine Will: Nor is this to be understood of his Dying on the Cross, but only as praying for the passing of that Cup of his present inconceivable Agony. *If it is possible*, that is, if it is consistent with the Glory of God; if it may no Way offend Him, *let this Cup*, this Part of my Suffering, be pass'd over; wherein it is probable humane Nature was put on its utmost Trial: Nevertheless, if according to the Perfection of the Divine Will, it is best it should be so, then, *not as I will*, not as humane Nature innocently craveth, *but as Thou*, who art perfect *Wisdom*, willest and chusest for me, *Ver. 40. Could ye not watch one Hour? Watch and pray, &c.* Thus he gently reproveth his Disciples for being so insensible of his Sufferings: By which we may learn how little is to be expected from humane Help and Compassion; how soon those at Ease grow weary of Sharing in the Sorrow of the Afflicted; but with-all, that it is our Fault when we are so, and we ought to draw a Reproof, and an Admonition from the Mouth of him whose perfect Meekness was to be our Example. But as the 39th Verse contains an earnest Petition for Deliverance from Suffering, so *Ver. 42.* contains an Act of entire Resignation and Submission under Suffering. *O my Father, if this Cup may not pass away, except I drink it, Thy Will be done.* If it may not, if Thou see'st it best, I drink it  
in

in its utmost Bitterness; I am ready to do it, and will no more pray for its Removal: By which we may learn, that tho' it be allowable to ask the Removal of any Thing that is really grievous to innocent Nature, yet it must be with Submission; and even those Desires must be bounded, not too importunate or lasting, but turned into Acts of an entire Resignation, and acquiescing in the perfect Will of God; which general Example and Rule, 'tis easie for you to apply to your particular Circumstances, to which you may add some general Acts of Submission in the like or following manner.

“ **O** My God, hast Thou made me a  
 “ free Creature, given me a Will  
 “ and Liberty? I desire to use it only to  
 “ chuse Thee for my Director and Lord.

“ I put my self entirely under thy Do-  
 “ minion; O destroy in me all sinful Self-  
 “ Will, and work in me both to will  
 “ and to do according to thy good Plea-  
 “ sure.

“ I confess my own Weakness, who  
 “ neither know what is best for my self,  
 “ nor am able to procure to my self, what  
 “ I apprehend as good.

“ But my God, in whom I trust, is most  
 “ wise to know, most powerful to effect,  
 “ and most willing to do what is best for  
 “ me.

“ Where-



“ Wherefore, O Lord, I pray Thee to  
 “ order and dispose of me and all that be-  
 “ long to me, as is most pleasing to Thee,  
 “ and most expedient for me and them. I  
 “ submit to the secret Will of thy Provi-  
 “ dence, as I desire to obey the revealed  
 “ Will of thy Precepts.

“ When publick Calamities or private  
 “ Sufferings afflict me, I will remember  
 “ that the Lord God omnipotent reign-  
 “ eth. I will not be anxious for to Mor-  
 “ row, or entertain disquieting Fears for  
 “ what is future. I will not fear the Ty-  
 “ rant or the Oppressor, since I am sure  
 “ that God, who is higher than the high-  
 “ est, regardeth ; and that there are high-  
 “ er than they, who has promised, that  
 “ all shall work together for Good to them  
 “ that love God and keep his Command-  
 “ ments : And if the Hairs of my Head  
 “ are numbred, the smallest Circumstances  
 “ of my Life directed, and a Sparrow  
 “ falls not without Permission ; how can  
 “ I think that Chance or Accident have  
 “ any Place in God’s Government of the  
 “ World ?

“ No, all Things are ordered by Weight  
 “ and Measure, and under God’s Direction,  
 “ or by his Permission ; are open to his  
 “ View, to reward or punish according  
 “ to his unerring Justice and abounding  
 “ Mercy.

“ O then let me not be of the Number  
 “ of those who use their Liberty against  
 “ that bounteous Lord who gave it ; thy  
 “ Will,

“ Will, O Lord, not mine, be done, or  
 “ rather thy Will be mine.

“ O my Lord, I accept thy revealed  
 “ Will for my Director. I ask no new  
 “ Light, nor can any contrary Rule come  
 “ from the Spirit of Truth. But, O assist  
 “ me in the right apprehending and ap-  
 “ plying that sacred Guide, and make  
 “ those Impressions of Truth so clear and  
 “ strong as to enforce my Obedience ; for  
 “ where the Word of the Lord is, there  
 “ is Power.

“ And where no Revelation directs, or  
 “ directs too obscurely for my depraved  
 “ Understanding, O govern and guide  
 “ me by some favourable and deciding  
 “ outward Providence ; some Mercy to  
 “ encourage me, or some preventing Dis-  
 “ pensation that may say, This is the  
 “ Way, walk in it, when I turn to the  
 “ Right-hand or the left. Yea, my God,  
 “ hedge up all other Ways with Thorns,  
 “ that I find not those Paths that lead to  
 “ Vanity, or go out of the Way that leads  
 “ to Life. And let not my Submission to  
 “ the Will of any Creature, out of Care  
 “ to please or Fear to offend, how be-  
 “ loved soever, be able to tempt or terrifie  
 “ me from my Obedience to thy most  
 “ perfect Will.

“ And O that all Creatures capable of  
 “ Liberty, would chuse to be governed by  
 “ thy unerring Wisdom ; that all that  
 “ profess themselves thy Subjects, would  
 “ study to know thy Will, more than  
 “ the

“ the erroneous Wills of sinful Men, of  
 “ the Great and Powerful, who only can  
 “ reward and punish, by giving or with-  
 “ holding the Childish Toys of this lower  
 “ World, not remembring Thou art the  
 “ Creator and Governor of all Things;  
 “ who alone art, and without whom no-  
 “ thing can be, while we poor Worms busie  
 “ our selves in the Government of this  
 “ thy World, without regarding the Sta-  
 “ tutes of its Sovereign Lord, or the Pe-  
 “ nalties inflicted on the Rebellious and  
 “ Disobedient.

*An Example of Meditation and Prayer  
 out of the Epistles, 1 Cor. 13. On the  
 general Duties of Charity.*

Read the Chapter, and reflect on the  
 Excellency of this Virtue by its being set  
 above all other Graces and Gifts.

*Ver. 1.*

**T**H E greatest Eloquence and Flame in  
 Praying or Preaching is, without an  
 inward Principle of the Love of God and  
 his Creatures, but like a dead Instrument,  
 that may delight others by being well  
 played on, but has no Delight in it self.

*Ver. 2.*

The Gifts of Prophecie or Preaching, a  
 Capacity to understand and unfold obscure  
 Mysteries, a Faith of Miracles, or, *ver. 3.*  
 what is more astonishing, a Faith of Mar-  
 tyrdom and Liberality that parts with all  
 its worldly Goods to those who want.

When



When it is without this inward Grace of Charity, it shall have no Reward, be of no Profit: Now since this Grace is so necessary, and so apt to be misunderstood, How shall I know when I have it in Truth? The Apostle has given the following Rules; thus then let them be the Rules of my Examination; and if I am sincere, I can't greatly err.

Does not the Ingratitude or Injuries I *Ver. 4.* meet with, weary out those proper Acts of Kindness due to the Injurious? Do I not envy the Prosperous, especially those I favour not? Am I not exalted at my own Prosperity, and make a Vain-boast, as if it was the Effect of my own Skill, or Reward of my Merit, and not the Gift of God?

Do I not by my Contempt of those be- *Ver. 5.* low me, increase the Miseries of their Poverty? Do I chuse to pass over some little Benefit to my self, rather than it should occasion some great and more grievous Evil to my Neighbour? Am I not apt to be provoked, and to suspect ill Intentions without sufficient Ground?

Do I not rejoice in Injustice, when I *Ver. 6.* may be profited by it? Do I rather rejoice in what is Just and True, though it makes to my Damage?

Do I bear patiently those Things that *Ver. 7.* are most grievous? Am I ready to put the best Construction on doubtful Actions, and to believe the best I can with Reason? And where Truth and Evidence restrains my

my Charity, Do I at least hope better for the future? And does that Hope incline me to pray for them, and endure the present Inconveniencies so long as any Ground of Hope remains.

*Ver. 8.*

Such a Charity, and such alone, will never fail: It is both more excellent and more necessary than all other Gifts and Graces, and will be more lasting; for it will go with us into Heaven it self: Heaven cannot be without it, and in whatever Breast it is perfected, Heaven is in great Measure there. O my Soul, think often of the Beauty of an universal Goodness, the true Greatness of Forgiving, and doing good for Evil; of an unaffected Humility from a true Knowledge of one's self, and the great Security of Constancy and Perseverance in doing Good, whatever Return or Disappointments we meet with, by doing it for God's sake, and for the Relation Mankind has to God, as made in his Image, capable of, and designed for eternal Happiness. Enlarge on these Reflections or Meditations, as your Time allows; and passing over the rest more cursorily, rest longer on that Part of Charity which you find hardest to practise, or that you have Occasion for: Then laying your Bible before you, make it the Subject of your following Prayer, or Part of it, as the Virtue you would most excite requires.

*A Prayer.*

*A Prayer.*

“ **O** Most merciful Lord, from whose  
 “ free Bounty I receive my Being,  
 “ and all the Means and Hopes of its tem-  
 “ poral and eternal Happiness. All I can  
 “ return Thee, is only my humble Ado-  
 “ rations and Thanksgivings: for Thou  
 “ art Lord of All, and of thine own we  
 “ must bring Thee: But tho’ our Good-  
 “ ness extends not to Thee so as to be  
 “ profited by it, yet Thou hast substituted  
 “ in thy Room thy Creatures, and my  
 “ Fellow-Servants, especially thy Saints  
 “ and excellent Ones: O make me a faith-  
 “ ful Dispenser of those Talents I have  
 “ received from Thee.

2. “ If Thou hast given me Wisdom in  
 “ thy holy Mysteries, or a ready Tongue,  
 “ let not my Heart be lifted up above  
 “ my Brethren; but give me Grace to be  
 “ ready, with Humility and Meekness, to  
 “ instruct the more Ignorant, and comfort  
 “ the Afflicted, and to encourage all in  
 “ their Christian Warfare.

“ 3. Let not Vain-Glory or Superstition  
 “ destroy the Virtue of my Alms or Suf-  
 “ ferings; but grant me Grace both to  
 “ give and to forgive, to suffer or die; not  
 “ to please my self or my own Will, but  
 “ to do all for thy Sake, and in Obedi-  
 “ ence to thy revealed Will and Word.

“ 4. Let no Suffering weary out my Pa-  
 “ tience in Forgiving; no excelling Gifts



“ or Graces in others, tempt me to envy  
 “ or lessen what I can’t imitate ; or pro-  
 “ voke those who seem below me, to  
 “ Grief or Anger, by the Ill-natured Shew  
 “ of Contempt and Scorn. O make me  
 “ always sensible how unseemly ’tis for a  
 “ poor Beggar, who has Nothing but what  
 “ he receives from Thee, the Sovereign  
 “ Lord of all, to insult over or disdain his  
 “ Fellow Petitioners ; but make me remem-  
 “ ber All is Thine, and therefore my Pro-  
 “ perty in all I possess is Thine, and ought  
 “ only to be used for thy Service. O  
 “ suffer me not to be impatient, if Thou  
 “ art pleased to take out of my Hands  
 “ the Talents I have so ill improved, or  
 “ to speak ill of the Dispencers of thy  
 “ Corrections ; but teach me to grieve for  
 “ their Sins, and acknowledge the Justice  
 “ of their Chastisements, as they are thy  
 “ Instruments, that so I may bear with  
 “ Gentleness, all the hard Treatment I  
 “ meet with, as coming from thy Father-  
 “ ly Hand, who loves not to grieve the  
 “ Children of Men, yet chastises us for  
 “ our Profit, believing Thou wilt deliver  
 “ when it is Good for me.

“ 5. Make me easie to forgive, and  
 “ to receive the Submissions of those  
 “ who injure me, as I desire to be for-  
 “ given by Thee. Make me inclined to  
 “ hope the best ; not to be wearied by  
 “ Disappointments, but to persevere in  
 “ endeavouring the Good of all Men ; that  
 “ so my Mind being truly inflamed with  
 “ divine

“ divine Love, my Charity may be as  
 “ large as my Capacity, and as lasting as  
 “ my Being ; that when the Objects of  
 “ Faith and Hope cease, and even those  
 “ Offices of Charity that arise from my  
 “ own and my Neighbours Infirmities shall  
 “ be no more, yet then clearer Knowledge  
 “ may perfect, not destroy my Love, by  
 “ curing its Irregularities, and directing it  
 “ with more Ardour to the most excel-  
 “ lent Being ; rejoicing in the Happiness,  
 “ and pleased in the Justice of every one’s  
 “ Crown ; centring all my Love and Joy  
 “ in thy infinite Perfections, the only Ob-  
 “ ject of all my Desires ; that so I may ar-  
 “ rive at the utmost Perfection of my Na-  
 “ ture, in loving and enjoying Thee, the  
 “ chief Good, to all Eternity.

You may use this Devotion a little be-  
 fore or after Dinner, or when wearied  
 with Business or Study, either Walking  
 abroad, or in your Cloiset ; chusing that  
 Grace or Virtue you are oftenest defe-  
 ctive in, or that you foresee you shall that  
 Day have particular Occasion to practise ;  
 or if you like it better, you may join it to  
 your Morning Devotion.

3. A Third Exercise of Devotion, may  
 consist of general Thanksgivings, comme-  
 morating God’s Love to Mankind, your  
 own particular Share, as it respects your  
 spiritual or temporal Mercies : The Mer-  
 cy and Long-suffering of God to Man, in  
 order to his Repentance, sending Rain on

the Just and Unjust, providing liberally for this mortal State, that we may be led by such Mercies to know we are depending Creatures, and ought to love and obey the Author of our Blessings, and so be capable of those far greater and eternal Felicities, and more suitable to a rational Spirit, laid up in Heaven for us: For your Meditation and Preparation to this Duty, read such Parts of Scripture as represent the Goodness of God, in his Acts of Providence and Mercy. The Book of *Psalms* has many excellent Forms of Praise; but particularly reflect often on those best of Blessings, the being kept from Sin, overcoming Temptations, assisted in the Practice of solid Virtue, and being pardoned when you have offended.

*An Example out of Psal. 103.*

Ver. 1.

**B**LESS the Lord, O my Soul, and all that is within me bless his holy Name. All my Faculties and Powers, my Understanding and Thought, shall be employed to know my Creator and Preserver, by contemplating what is revealed in the Works and Word of God; there to read the Wonders God has done for the Children of Men, the free Gift of Being and Creation, Providence and Preservation: And to what End could God, infinitely happy in Himself, make Man, but to be happy? And how can a Creature, capable of Thought, be happy, but in Subjection and Dependence



dance on a Being that is Perfect? Where perfect Love will cast out all Fear; for Fear has Torment. My Memory shall be employed to treasure up and recount often to my self and others, the glorious Marks of God's Wisdom and Goodness so plainly stamp'd on all His Works: And whoever chuses to retain God in their Minds, cannot but love, cannot but obey Him: Love necessarily attends all known Good, and where the Good is perfect, so must be the Love and the Obedience.

*Bless the Lord, O my Soul, and forget not* Ver. 2.  
*all his Benefits.* As much as in thee lies, forget not any of His Benefits, at least desire to have a grateful Sense of them all.

*Who forgiveth all thy Iniquities, and heal-* Ver. 3.  
*eth all thy Diseases.* But, alas! How often have I forgot my Duty and my true Happiness, by suffering the false Appearance of Good, or base Fear of some transitory Evil, to possess my Mind? How often have the Clouds and Disorders of Passion, the Attraction of what is present, the Allurements of Sense, the false Reasoning, introduc'd to support the corrupt Customs of the World, betrayed me into Sin and Folly? Yet thy long suffering Mercy has waited to be gracious, and has not punished me as my Iniquities have deserved: O let me for ever celebrate that Mercy, which not only unask'd gives me so much Good, but after such ungrateful Returns, continues to forgive me so much Evil; nay, is ready

dy to heal those Wounds my Folly has exposed me to ; to give more Grace and Strength, even all I need, if I will but ask it, and improve it faithfully.

Ver. 4.

*Who redeemeth thy Life from Destruction; who crowneth thee with loving Kindness and tender Mercy: Who when Man had by Sin, whose Wages is Death, lost Life and Immortality, purchased again his first designed Inheritance ; and that not with corruptible Silver and Gold, but with the precious Blood of the Son of God, who, after a Life of Suffering and doing Good, teaching a perfect Law, and setting a perfect Example, died for our Sins, and rose again for our Justification ; and who will appear again at the last Day to judge and acquit all that believe and obey the Gospel, and then pronounce that gracious Sentence, Well done good and faithful Servant, enter into the Joy of thy Lord, and receive a Crown, and Kingdom that shall have no End, laid up in Heaven for thee.*

*After this, or the like manner, continue your Meditation, as Time and the Temper of your Mind invites you, ending it with a general Thanksgiving.*

#### *A General Thanksgiving.*

“ **O** P E N my Lips, O Lord, and my  
 “ Mouth shall shew forth thy Praise.  
 “ It is a good Thing to give Thanks  
 “ unto the Lord, and to sing Praises unto  
 “ thy

" thy holy Name, O Thou most high-  
 " est.

" To tell of thy loving Kindness early  
 " in the Morning, and of thy Truth in  
 " the Night Season.

" For Thou, O Lord, art worthy to be  
 " praised; for thy Mercy endureth for  
 " ever.

" Thou art good, and doest Good, and  
 " blessed be thy holy Name.

" I adore and magnifie thy Mercy, O Lord,  
 " for all the Manifestations of thy Good-  
 " ness and Power in thy Works of Creation  
 " and Providence. It was thy Goodness  
 " that brought into Being so many excellent  
 " Creatures capable of perfect Happiness,  
 " by the loving and enjoying Thee for ever.  
 " I bless Thee for the glorious Perfections  
 " and Felicity of the holy Angels; for  
 " restoring Mankind, when lost, to a Ca-  
 " pacity of Life and a happy Immortality,  
 " by the Sufferings and Death, the Re-  
 " surrection and Intercession of Christ Je-  
 " sus, the Lord of Life and Glory; by  
 " saving us, not only from the Punishment,  
 " but freeing us from the Power and Do-  
 " minion of Sin; by the Promise of the  
 " holy Spirit to enlighten, sanctifie, and  
 " strengthen all who ask the Divine Di-  
 " rection, and are truly willing to be  
 " guided by it.

" O Lord, I will ever magnifie thy  
 " long-suffering Patience to my self and  
 " Fellow-Creatures, even when we have  
 " neglected and resisted this Light and



“ Love, still waiting to be gracious, and  
 “ by thy Goodness to lead us to Repent-  
 “ ance.

“ I thank Thee for thy preventing and  
 “ assisting Grace, and for every Degree  
 “ of Holiness and of Christian Perfection,  
 “ that any of thy Servants have attain-  
 “ ed unto ; for every Encrease of Know-  
 “ ledge, especially in divine and useful  
 “ Truths.

“ I rejoice and bless Thee, O Lord,  
 “ for any Enlargement of the Christian  
 “ Church, the Conversion of *Jews* or *Gen-*  
 “ *tiles*, Unbelievers and Sinners, to the  
 “ sincere Obedience of the Faith as once  
 “ delivered to the Saints.

“ Glory be to God, for all the Success  
 “ and Victories over unjust Oppressors,  
 “ cruel Tyrants and Persecutors of Truth  
 “ and Holiness.

“ And for directing and prospering just  
 “ and pious Princes and Rulers ; for all  
 “ the Graces bestowed on them of Justice  
 “ and Mercy, of Temperance and Purity,  
 “ the sober Use of Power and Riches,  
 “ and giving them a true and unwearied  
 “ Zeal of good Works.

“ I bless Thee for fruitful Seasons, tem-  
 “ perate Air ; for every Degree of Health,  
 “ Peace, and good Government that is in  
 “ the World.

“ More especially, I bless thy holy Name,  
 “ for all the Virtues and Graces bestow-  
 “ ed on our gracious Sovereign ; en-  
 “ crease them daily, and more and more  
 “ con-

“ confirm and establish Her in every good  
 “ Word and Work.

“ I thank Thee, O Lord, for preserving  
 “ to this my native Country, the Liberty  
 “ of the Gospel, and a just and legal Go-  
 “ vernment, and rescuing us from the Mi-  
 “ series of Tyranny and arbitrary Power.

“ For all faithful Councillours, just  
 “ Judges, and zealous Magistrates; such  
 “ as will hear the Cry of the Poor and  
 “ Needy, and help them, and are care-  
 “ ful to suppress Vice and encourage Ho-  
 “ linefs.

“ More especially, I bless thy holy Name,  
 “ for all thy Gifts to pious Bishops and  
 “ Pastors; for the Power and Authority  
 “ of those who have a Zeal for Piety;  
 “ for awakening their Minds into a true  
 “ Sense of the Excellency and Weight  
 “ of their Office; for the Example of  
 “ their holy Lives; for their Illumina-  
 “ tions, good Sermons, pious Books, and  
 “ fervent Prayers.

“ I bless Thee, O Lord, for lengthen-  
 “ ing the Lives and prospering the En-  
 “ deavours of any who have undertaken  
 “ any good Work, whereby Glory may  
 “ come to Thee, the Fountain of all Good,  
 “ and Benefit to Mankind.

“ I rejoice in all the good Motions or  
 “ Intentions raised in the Hearts of pi-  
 “ ous Men or Women. O that they may  
 “ go on and bring forth Fruits to Per-  
 “ fection.

“ O Thou,

" O Thou, who rulest the Raging of the  
 " Sea, I give Thee Glory for the prof-  
 " perous Voyages of the Merchants and  
 " Seamen, particularly those who shew  
 " Mercy unto Infidels, and by their Ju-  
 " stice, and Mercy, and good Example,  
 " recommend the Christian Faith.

" I bless Thee for the preserving in the  
 " Day of Battle, and delivering from Death,  
 " the devout and compassionate Soldier,  
 " who hateth Violence and Wrong.

" I thank Thee for rewarding the ho-  
 " nest and industrious Husbandman and  
 " Artificer, with a sufficient Store for  
 " Life, and comfortable Encrease.

" And, O Thou who feedest the young  
 " Ravens that call on Thee, receive my  
 " Praises for supplying the Wants of the  
 " Poor and Needy, the Stranger, the Fa-  
 " therless and Widow ; for defending the  
 " Oppressed, instructing the Poor, supply-  
 " ing the Defects of their Teachers, and  
 " opening their Understanding in neces-  
 " sary Truths.

" Blessed be thy Mercy for Healing the  
 " Sick, easing the Pained, quieting the  
 " Minds of doubting and despairing or  
 " afflicted People ; for reducing the erro-  
 " neous, confirming and strengthening the  
 " Orthodox ; for supporting the Persecu-  
 " ted with Perseverance and Comfort ; and  
 " for sanctifying the Punishment of the  
 " Wicked to Repentance.

" For the Chastity of Virgins, Fidelity  
 " of the married State, Obedience of Chil-  
 " dren,



“ dren ; for the Liberality of the Rich ; for  
 “ the Contentedness and Submission of the  
 “ Poor.

“ For all the Piety, Virtue, Truth, and  
 “ Purity that is in the World.

“ Finally, for all thy spiritual and tem-  
 “ poral Blessings to my self, Friends, Re-  
 “ lations, Benefactors, or any other ;  
 [Here recal any of your greater Mercies,  
 or any lately received by your self or Friends]  
 “ for all who have done me Good ; and  
 “ for them, if any, to whom I have done  
 “ Good ; for the Use of all thy present  
 “ good Things ; for thy Promises, and  
 “ my Hope of enjoying future good  
 “ Things ; for all sanctified Afflictions and  
 “ Corrections ; for all these and all other  
 “ thy Mercies, Blessing, and Glory, and  
 “ Wisdom, and Thanksgiving, and Ho-  
 “ nour, and Might, be unto our God for  
 “ ever and ever.

“ I will always give Thanks unto Thee,  
 “ my God ; thy Praise shall ever be in  
 “ my Mouth.

“ Blessed be the God and Father of our  
 “ Lord Jesus Christ ; to whom be Glory  
 “ and Honour for evermore. *Amen* and  
 “ *Amen.*

THUS your Thanksgivings may be as  
 large as your Intercessions, nay, larger ;  
 since we ought, with great Submission, to  
 pray to God for Temporal Blessings, and  
 that very sparingly, especially for our  
 selves ; but there is no Mercy so small,  
 temporal

temporal or spiritual, but what we may praise God for it. To Him we ought to return all the Glory. So that there is nothing we may pray for, that we ought not to return in Thanksgiving : But there are many Things we may give Thanks for when received, not fit to be prayed for ; but to be left to the Disposing of the wise and gracious Dispencer of all Things. Whatever Mercy your self or others enjoy, or whatever Judgment or Punishment you are preserved or delivered from, whether your self, the Church, or your Country, is all Matter of Praise and Thanksgiving : Whatever Virtue you hear any excel in, or Vice overcome ; whatsoever Soul is converted from Sin to God, is a fit Subject of spiritual Joy. When you hear any good News of the Deliverance of any oppressed Christians from Tyranny, Persecution, or Ignorance, forget not to make it a Part of your Thanksgiving, as you ought to make it a Part of your Intercessions, that if God see it good, they may be delivered, and that his Kingdom may come with Power and great Glory. Enlarging more or less, as you have Time, or find new Matter from particular or publick Mercies, still keeping your Mind well disposed, by a due Sense of those great Mercies of Creation, Preservation, Sanctification, Redemption, which are Foundations of the purest and most lasting Praises of Men and Angels to all Eternity.

*Praise*

*Praise the Lord, O my Soul, and forget not all his Benefits.*

This general Thanksgiving may be performed in the Evening, first reading a Portion of holy Scripture. When you want Time, it may be added to your Evening Devotion; or you may join these three Hours of Prayer in one, and make the Virtue, or Spiritual or Temporal Blessing you ask for your self, the principal Subject of your Intercession and Thanksgiving. So that, besides the publick Prayers, your private Devotion may be divided into three or five Parts, as you like best, and as you find most profitable, and freest from Interruption, with respect to your other Affairs.

All the Prayers of sinful Creatures are, or ought to be offered up in the Name of Christ. and in Union with his meritorious Sufferings, which alone can make them acceptable. So that the Commemoration of that great and all-sufficient Sacrifice, the presenting it to God to obtain his Grace and Acceptance, begging his Intercession for us, and going to God through Jesus Christ, ought to be the Qualifications of all our Prayers, and a main Part of our daily Thanksgiving. And if we daily read the holy Scripture, and pray, and meditate from that pure Fountain, there can no Part of Devotion pass without furnishing Matter for such Reflections: Pious Thoughts and Ejaculations of this sort, may also be used at Work, or in Company, without Observation. In the ob-  
serving



serving these or any other Rules, have a Care of turning them into Formality or Superstition. And after all, rest not in the Frequency or Length of your Devotions ; trust not to your self, or to your Prayers alone, but to the Blessing of God : Be earnest in begging the Grace and Assistance of the Holy Spirit. Go out of your self, and rest not in any Thing that is yours, for it is little worth : If it was good, it was God's Work in you and by you ; you must be indeed a willing Instrument, but yet you are an Instrument very defective, that dishonours more than adorns the Work of God. The Evil is indeed your own, and through your own Will you fall into it. For tho' we can do no Good without God, yet God is ever ready to assist us so soon as we are truly willing to give ourselves up to his Government, and to obey his Laws ; and 'tis our own Fault, not His, if we perish.

'Tis surely a Fault, and a great Hindrance to the Growth of Piety, to speak slightly, and as it were, to deny the Gift of Prayer. Certainly, did we more earnestly beg the Spirit of Prayer, and the Aid of the Holy Ghost, to form us in all Things to the good Pleasure of God, we should pray more devoutly, and lead more holy and Christian Lives, and grow in the Love of God and of our Neighbour, to more eminent Degrees of Perfection and Illumination : And 'tis most probable, that Minds duly prepared and purified from Sin,

Sin, enjoy some Glances of Light from the immediate Influence of the Holy Spirit of God ; and if so, such Prayers are surely very prevalent, since the Holy Spirit cannot but make Intercession according to the Will of God.

The Reason I recommend Meditations and Prayers thus performed, rather than reading those already composed to your Hand on such Subjects, is, because Words repeated without Desires, have little Effect : And tho' this Practice may be less exact in the Expression ; yet when 'tis consider'd, 'tis the Heart and Will that is the alone acceptable Sacrifice, we must conclude Sincerity to be much better than Eloquence in Prayer ; and 'tis the Want of the first, makes the frequent Prayers of many so very ineffectual. Those who have much Leisure, and few worldly Obligations, may, if careful of their Time, spare such a Portion as is requisite for these or the like Exercises. But if Prayer, Meditation, Reading the Scripture, and other good Books, be every Day's Employment ; for the Method (Time more or less) 'tis not very material, so it attain its End, the forming the Mind to a Christian Temper of Love, Humility, and Truth, and the Life to an exact Obedience to the Laws of the Gospel. Those who have less Leisure may, if they like the foregoing Rules, shorten the Time, by exercising their Meditations at their other Work or Employments : For such who use frequent short Prayers,

Prayers, and no Meditations, ought to live in such a constant good Frame of Mind, as needs no particular Preparation (else Prayer will be more a formal than a spiritual Service): But for such who are so happy as to be still in a good Temper, Rules are of little use to them, they are able to be a Law and Rule to themselves; and if they are truly humble, they will use their Liberty for Edification, and not indulge such Neglects as tend to destroy a spiritual and rational Devotion.

For the Times of Prayer, there is so much Variety in most Peoples Lives, by the change of Place, Company, and Affairs, that 'tis not adviseable for any to tie themselves too strictly. 'Tis good to keep a general Rule, but so as on Change of Place, or Manner of Life, to alter and accommodate it to different Circumstances. For Family or Church Service, you must submit to your Superiors; and for the other Times of your Prayer, join or divide them, as you please. Some like long continued Prayers or Meditations; others think, when they are divided and broke shorter, they are more intent and affectionate.

*Rules for Reading the Holy Scriptures.*

**T**HOSE Portions of Scripture you read for Meditation, and to prepare you for Prayer, let them not be long; one Chapter at a Time out of the Prophets,



phets, Gospels, or Epistles may serve. If you read the Holy Scripture with Humility, and as you ought, you will, by God's Grace, grow in the Knowledge and Love of it, and will still find something new in it. Let not hearing it read in Publick, make you neglect this private Reading and Meditation; for this will make the other more profitable, as well as it will help your private Devotion, by furnishing Matter for it. Whatever Virtue is commanded, is to be prayed for; and whatever Sin is forbidden, is to be prayed against: So that no Body absolutely stands in need of a Prayer-Book, that has a Bible; since a great Part of holy Scripture may, with a little Application of Mind, be turned into Prayer; and those Prayers are surely grounded on the best Authority. Never read the Holy Scripture, without first using some short Ejaculations, that you may rightly understand God's Word, and practise what you do understand: Such Chapters in the Prophets, or elsewhere, that furnish little Matter for Meditation and Prayer, or are very obscure, mark, and read at your Leisure, with the historical Part; and sometimes read a whole Epistle or Prophecy at once, that you may the better apprehend the general Scope and Design of its being writ. Consult at your Leisure, some good Commentary; or, as you have Opportunity some sober and learned Divine, if you find any Doubts or Dissatisfaction; but chuse carefully, and hear with Humility, and

let not Scruples lie to fester in your Mind, which may be dangerous, and are always uncomfortable: Do not indulge a sceptical and perpetually doubting Humour; but be modest and content with such a Proof as the Matter will bear, and is sufficient to satisfy a reasonable Inquirer, and to justify your acting on Christian Principles.

*A Prayer before Reading the Holy Scriptures.*

“ **O** Infinite Wisdom! tho’ I am not  
 “ worthy to open this Book, and  
 “ unable to loose the Seals, to comprehend  
 “ the Depths thereof; yet I humbly beg,  
 “ for the Sake of Christ Jesus, the Lamb  
 “ of God, who is worthy, and has by his  
 “ precious Blood obtained for us Redem-  
 “ ption from Sin, and Reconciliation with  
 “ God, and has promised his Holy Spi-  
 “ rit to those that ask it: For his Sake,  
 “ and in virtue of that Promise, I beg  
 “ such a Degree of spiritual Light, as may  
 “ produce in me saving Faith and entire  
 “ Obedience; that so what was ordained  
 “ unto Life, may not be, through my Fault,  
 “ the Cause of Death. O Lord, I am per-  
 “ swaded, that all Things needful to be  
 “ known or done, in order to my being  
 “ happy here, and hereafter, are contained  
 “ in thy holy Word.  
 “ O let not Pride, Self-Conceit, or any  
 “ other Vice, lead me into Error: Par-  
 “ don

“ don my Weakness and unwilling Mi-  
 “ stakes; and grant I may grow in the  
 “ Knowledge and Love of Thee, my God,  
 “ and thy Son Jesus Christ, my Lord; to  
 “ whom with Thee and the Holy Spirit  
 “ be Glory for ever.

*Another.*

“ **O** Infinite Goodness! who sentest  
 “ thy Son not only to be a Sacri-  
 “ fice for Sin, but also an Example of  
 “ holy Living, and to make a clear and  
 “ sufficient Revelation of thy Will by his  
 “ holy Life and Doctrine, and has caused  
 “ the holy Scripture to be written by the  
 “ Inspiration of thy Holy Spirit; let the  
 “ same divine Spirit assist me in a right  
 “ Understanding of thy Word; at least,  
 “ of all those Doctrines of Faith and Man-  
 “ ners necessary to Salvation: Keep me  
 “ from being led into Error, through the  
 “ Weakness of a dark corrupted Nature,  
 “ and sickly Understanding, or the De-  
 “ ceiving of wicked Spirits, false Teach-  
 “ ers, and an Over-desire of useless Know-  
 “ ledge; that so, not seeking to be wise  
 “ above what is written, or to know more  
 “ of thy incomprehensible Nature than  
 “ mine is capable to receive, I may wor-  
 “ ship Thee with deep Humility and aw-  
 “ ful Reverence, in a full Perswasion of  
 “ thy infinite Perfections, manifested by  
 “ a steady Endeavour to imitate Thee in  
 “ Righteousness and true Holiness; that



“ so doing thy Will, I may know thy  
 “ Doctrines, be convinced by its Excel-  
 “ lency, that it is of God; that so by  
 “ the Influence of thy Holy Spirit, it  
 “ may produce in me a justifying Faith  
 “ working by Love and Obedience, to  
 “ thy Glory and my Salvation, through  
 “ Jesus Christ.

John 5. Search the Scriptures, for in them Ye think  
 35. ye have eternal Life; and they are they which  
 testifie of me.

Mat. 22. Jesus answered and said unto them, ye do  
 29. err, not knowing the Scriptures, &c.

Acts 17. These were more noble than those in Thes-  
 11. salonica, in that they received the Word with  
 all Readiness of Mind, and searched the Scri-  
 ptures daily, whether those Things were so.

Rev. 1. 3. Blessed is he that readeth, and they that  
 hear the Word of this Prophecy, and keep those  
 Things that are written therein.

Psal. 119. Open Thou mine Eyes, that I may behold  
 18. wondrous Things out of thy Law.

Ver. 24. Thy Testimonies also are my Delight and my  
 Counsellors, &c.

Rom. 15. Whatsoever Things were written afore-time,  
 4. were written for our Learning, that we through  
 Patience and Comfort of the Scriptures might  
 have Hope.

1 Pet. 1. We have also a more sure Word of Prophecy,  
 19. whereunto ye do well that ye take heed, as un-  
 to a Light that shineth in a dark Place.

John 8. He that is of God, heareth God's Words,  
 47. &c.

To

To the Law and to the Testimony, if they *Isa. 8. 20.*  
*speake not according to this Word, it is because*  
*there is no Light in them.*

As new born Babes, therefore desire the *fin-* *1 Pet. 2.*  
*cere Milk of the Word, that ye may grow* 2.  
*thereby.*

This Book of the Law shall not depart out *Josh. 1. 8.*  
of thy Mouth, but thou shalt meditate there-  
in Day and Night, that thou mayest observe  
to do according to all that is written therein :  
For then thou shalt make thy Way prosperous,  
and then thou shalt have good Success.

If this was a Duty under the Law, How  
much more under the Gospel ? whose Pre-  
cepts are so much more spiritual and per-  
fective of our Nature.

Blessed is the Man that walketh not in the *Psal. 1. 1.*  
Counsel of the Ungodly.

My Mother and my Brethren, are those *Luke 9.*  
which hear the Word of God, and do it. 21.

If you know these Things, happy are ye if *John 13.*  
ye do them. 17.

Those who have much Leisure and com-  
petent Knowledge, and can, with Atten-  
tion and Understanding, practise longer  
Reflections, and mental Reasonings, may  
either chuse a Subject from some Text of  
holy Scripture, or other useful and com-  
mendable Theme, and go on so long as  
they find it easie, and that their Affections  
aare guided by their Understanding : But if  
you find your Thoughts will not fix, or  
that they run into dangerous and unfath-  
omable Searches after Things not reveal-  
ed, 'tis better to break off your Medita-

tion, than to go beyond your Depth. Spend that Time rather in reading such Books as are well esteemed by wise and pious Christians; or imploy it in the Consideration of the Beauty of some Virtue. This is safe, and can hardly lead you to Error or Disquiet; but to dwell long on some Speculations; such as the Disputes of Predestination, of the Trinity, the Union of the Divine and Humane Nature, and the like; such obscure Inquiries, beyond the plain Doctrine as delivered in the Scriptures, are not proper Subjects of Meditation. But whatever you chuse to employ your Thoughts about, let Truth be your End; in order to which, take Care to maintain a Calmness and Coolness of Thought, void of Prepossession and Prejudice, with a Simplicity of Intention, but especially, with a Spirit of Gentleness and Charity to others who differ from you; and of Humility in respect of your self, who being fallible, may mistake. These are Dispositions always necessary in the Search of Truth; but particularly of such as are more obscure; for there 'tis safer believing with Humility, than disputing with Niceness; which is often the Effect of Pride, the Cause of Divisions, and is an Enemy to Charity. God can be known no farther than He is pleased to reveal Himself: And tho' the Spirit of God is not to be limited to the revealed Word, yet our Notions are, and must not be adhered unto,



unto, in Opposition to, but in Conformity with, the Word of God.

*And Isaac went out to meditate in the Field* Gen. 24.  
at the Even-tide. 63.

*O how I love thy Law, it is my Medita-* Psal. 119.  
*tion all the Day.* 97.

*Mine Eyes prevent the Night-watches, that* --- 14. 8.  
*I may meditate in thy Word.*

*Meditate upon these Things, give thy self* 1 Tim. 4.  
*wholly to them, that thy profiting may appear* 15.  
*to all.*

## The Sixth Rule.

**A**T leaving your Closet, and going to your Temporal Affairs, remember that Prayer is not all that is commanded: Christ bids his Disciples, and in them all Christians, to watch, that they enter not into Temptation; not only when engaged, that they should not be overcome, but not fall into the Snare: Reflect thus: "I am now  
" going into the World, a Place full of  
" Snares to the Unwary and Presumptu-  
" ous; but I know also that Christ has  
" overcome the World; that His Grace  
" is sufficient for me to overcome it by,  
" if I do not neglect or resist it.

*A Prayer.*

“ **O** Lord, give me a pure Mind, holy  
 “ Thoughts, a recollected Spirit, that  
 “ I may this Day, and all my Days, walk  
 “ in the awful Apprehensions of thy sa-  
 “ cred Presence, that thy Glory may be the  
 “ End of all I do ; that my Studies and  
 “ my Labours, my Duty to my several  
 “ Relations, my Neighbours, and my self,  
 “ may be rendred acceptable to Thee thro’  
 “ Jesus Christ. *Amen.*

*General Rules for Thinking or Recollection.*

1. **I**N general, before ingaging in any Conversation or Action of Moment, consider its Lawfulness, Expediency, and how it may be done with most Perfection.

2. Reflect after, how it was performed : The Rule of Trial, is God’s Word, and right Reason. Have a Care of Prejudice and Partiality : If the Action relates to God immediately, reflect if it agrees with sincere, not superstitious Piety ; if to Man, if it agrees with strict Justice and Charity ; if to your self, reflect if it agrees with the Rules of Purity and Sobriety.

3. Let your Recollections be accompanied with Ejaculations for Divine Assistance ; for what we do in our own Strength,  
is

is not likely to be very prosperous, be our Endeavours never so laborious.

4. If the Hurry of your Affairs makes this too difficult a Practice, endeavour to look back once or twice in the Day, to review what you have done amiss, to amend it; or at furthest, before you sleep, take a serious, tho' not too scrupulous an Examination of your self, your Words, Actions, and Intentions. The oftner you do this, the more easie it will be, and the better you will know, and be able to judge of your self.

5. The Advantages of this Recollection are many; it will keep you within your self, and in your own Power; for if you lose the Government of your Passions and Affections, it will much indispose you for Devotion or Business, and hurt the Health of your Body, as well as the Quiet of your Mind. This is often occasioned by too great Solitude for worldly Things; suffering Cares or Diversions to enter the Heart; being too earnest in Study, Disputes, or Conversation with Friends; giving too much way to Grief, Joy, Curiosity, Love, Dislike, Hope or Fear, or any thing that draws away the Heart too much, or clouds the Understanding, as all Passions do, and so deprives the Soul of a lively Sense, Relish, and willing Disposition to spiritual Things; or raises such a Complacency and Rest in the Creature, as at the same time our Consciences tell us, is due only to the Supream Good. This  
Recol-



Recollection will also make it more easie to foresee and avoid Temptations ; it will make us more deyout and charitable, more capable to order our worldly Affairs prudently ; whereas by the Neglect of this Exercise, you will often be in a Hurry and Disorder of Mind ; your Acts of Devotion will be full of wandring Thoughts, Fear, and Disquiets ; you will be indisposed to the Return of Devotion, apt to overlook Temptations, and the Opportunities of doing Good, and readily carried to offend God, or injure your Neighbour, by rash, uncharitable Words, too positive or contrary to Truth ; and in Disputes to lose the Truth, by running into Extreame.

6. Endeavour to suppress all extravagant Imaginations, reject them with Contempt ; for to reason with some Thoughts, does but fix them, and make them more troublesome : Call to Mind the Divine Presence, who sees your most secret Thoughts ; therefore endeavour that they may be approved by Him, and be such as He may delight in : Endeavour to draw pious Meditations from occasional Subjects.

*One or two Examples.*

**A**S when you come accidentally thro' or by a Church, offer some devout Aspirations, that God would hear and accept the Prayers and Praises offered in that Place, and give his holy Spirit to those that ask it ; that He would bless the faithful

ful Teaching of his Word, and make it effectual to the Salvation of all that hear it.

If you see a Funeral pass by, remember you must die ; and think how you are prepared to appear before the Judge of Men and Angels.

If you hear of any great Crime committed, pity and pray for the unhappy Persons, that God would give them Repentance unto Life ; and bless God that he has preserved you from that Sin, and given you a right Sense of its Evil and Deformity.

As you pass the Street, and see many poor and mean People, think who it is that has made you to differ from them, and that you have nothing but what you have received of God's Bounty ; and if you have received it, glory not in it, as if you had not received All from God.

When you see any in great Pomp and Grandeur, think how insufficient such Things are to give true Happiness ; how much more excellent Wisdom and Virtue are, than such accidental Advantages : They may be the Lot of a Fool or a wicked Man, and are only Ornaments when worn by those whose personal Merit gives them Lustre : 'Tis an exalted and good Mind, not a shining Equipage, that makes Men truly Great ; nothing but our selves can take from us the Joy of a good Conscience ; and therefore that alone is necessary to our Happiness. In like manner, as you walk or ride

ride alone, or see or hear of extraordinary Accidents, make some useful Observation and Application of them; it will keep out vain Thoughts, and imploy and improve your Mind.

7. If your Thoughts incline you to Vanity or Discontent, consider your Sins and Follies, to humble you; reflect on God's Mercies, and the Troubles of others, better than your self, to make you thankful and contented; but if Melancholy prevail much, which is a great Enemy to a true Judgment of your self; after Prayer and Submission to God under his Corrections, go to some innocent Business that requires Intentness of Thought or Exercise of Body, but not to over-charge your self, for that will but distract your Thoughts, and make you more uneasy, or only cure one Evil by a greater; that is, a Dislike of Retirement, or a Rest in outward Duties.

8. Be not too solicitous for worldly Things, neither reckon on the gaining of them; or if gained, that Perfection or Happiness is to be found in Things or Persons in this World; and consider what you most like in them, as uncertain and liable to be lost. 'Tis loss of Time to dwell too long on the Thoughts of what is past recalling: Were they Sins, repent, and consider how to amend them: Were they Follies or Misfortunes, endeavour to avoid them, by making the best of the present Time, and preventing future Repetitions of the same Follies.

9. En-



9. Endeavour to attain a Presence of Mind ; think before you speak, especially in making Promises ; and do not entertain your self with unprofitable Fancies, or in contriving Things improbable, or impossible for you to do ; nor meddle, when uncalled, about the private Affairs of others.

10. Lengthen not past Evils, by a vexatious Thinking how you might have prevented them ; nor anticipate future Sorrows, by daily Fears of their Approach ; but endeavour, by a most strict Resignation to God's Will, to keep your Mind in a constant, calm, and silent Joy, and an outward cheerful Gravity. Nourish the Motions of God's Holy Spirit in you ; call to Mind whose Servant you are ; ask your Divine Master, How you may best please Him ? Beg his Grace, to think and act uprightly, in Conformity to his Doctrine and Example ; learn in all Things quietly to submit to the Divine Disposal ; be thankful for every Good, and ready to improve to the best every uneasie Providence you meet with ; and whenever you find your Conscience check you for any Sin, encourage the Thought, till you are convinced of the Folly of it, and have so imprinted it in your Memory, that you may beg Pardon for it, and Grace to overcome it for the future.

The .

The sincere, but not the scrupulous Practice of Recollection, will, by God's Help, assist your Repentance, prevent many Sins, render the Practice of your Duty more easie, and preserve in a great Measure, a Serenity of Mind, which is of great Advantage to Devotion, Study, Business and Health.

*A Prayer.*

“ **O** My Lord, I have long desired, and  
 “ in some Measure endeavoured, to  
 “ keep a recollected Frame of Mind, and  
 “ a ready Disposition for thy Service, and  
 “ for my Duty, that no Passions might disorder my Spirit, but that it may be so  
 “ still as to hear thy Voice ; it is too hard  
 “ for me to effect it, or if sometimes attained, long to enjoy this happy Temper ; yet  
 “ 'tis not too hard for thy Grace. O  
 “ Lord, what I cannot work in my self,  
 “ work Thou in me : My best Performances are weak and nothing worth ; but  
 “ confessing my own Weakness, I cast my  
 “ self on thy Power and Goodness, and  
 “ beg Thou wilt remember me, when I  
 “ forget my self, and keep me from offending Thee : Bring back my Thoughts,  
 “ direct my Words, compose my Affections, that I may enjoy inward Peace and  
 “ Communion with Thee, be ready to observe and avoid the Snares of Sin, quicksighted to see, and disposed to do my  
 “ Duty ; and that I may improve all Opportunities

“ opportunities for good Works, for the  
 “ Sake of Jesus Christ our Lord; who went  
 “ about doing Good both for our Benefit  
 “ and Example.

*I thought on my Ways, and turned my Feet* Psal. 119.  
*unto thy Testimonies.* 59.

*I hate vain Thoughts, but thy Law do I* Ver. 13.  
*love.*

*Keep thy Heart with Diligence; for out of* Prov. 4.  
*it are the Issues of Life.* 23.

*For out of the Heart proceed evil Thoughts,* Mat. 19.  
*Murders, Adulteries, Fornication, Thefts,* 19.  
*False-Witness, Blasphemies.*

*These are the Things which defile a Man,* Ver. 20.  
 &c.

### *Rules for Study.*

If your Inclinations dispose you, and your outward Circumstances admit much Reading, you may do well generally to observe some such Rules as these.

1. **B**Efore you begin your Studies, offer some short Petitions for God's Direction and Divine Illumination in the Search of Truth, especially where the Truth relates to spiritual Things.

2. If your Time will allow it, study daily the Meaning of some Place of holy Scripture, that in reading you did not understand; do this, by consulting some good Expositor, or Paraphrase, such as are esteemed most impartial and practical: But  
 if



if your Thoughts carry you to some abstruse Speculation, not necessary to Faith and Practice, be not too curious or positive, examine with Humility and Meekness, and wait for the full Knowledge of such Things, till your Understanding shall be free from the Possibility of Erring, and your Will of chusing amiss.

3. In all your Studies, consider first their End; and if they have no useful Aim in relation to your self, your Neighbour, or your Course of Life, lose not your Time on them; for working with your Hands, or any other useful Imployment, is more commendable, than unprofitable and dangerous Studies: But such, whose particular Callings are above Necessities, and can spare Time from domestick Cares and Labour, may fill up their Time with any of the following Studies.

*First, The Study of the Holy Scriptures :*

**W**HICH includes all the necessary Parts of Divinity and Morality: This all who have Capacity are obliged to, as they would escape the Guilt and Punishment of wilful Ignorance.

2. Next I recommend the endeavouring to know and do the Duty of your particular Station and Calling, as Head of a Family, Wife, Mother, Mistress, Friend, &c. or as a Child, Servant, Apprentice, Neighbour.

3. Then

3. Then, as the best and most commendable Use of Leisure, you may, as your Genius leads, apply your self to the more ornamental Studies, as being both improving and useful, tho' not of Obligation; but very proper for Persons, whose Condition in the World gives them great Command of Time, which is generally lost, if not mispent, in Recreations, that inflame the Passions, and corrupt the Mind, instead of improving the Understanding in Knowledge or Virtue. What may be called useful Studies, are such as these; *Geography, History, Philosophy, Mathematicks, Physick, Musick, and Painting.* The two last are of a different Nature, but I have added them as innocent Employments for the Ingenious: Nor will I exclude others of the like Nature; tho' Life is so short, and Truth so hardly attained, that I confess I cannot greatly value any Study, but what leads to the finding or practising Truth and Virtue, which is the Happiness and Perfection of our Nature: But even this Caution must be observed in all your Studies, That the Love and Pursuit of Knowledge, take not up your Heart too much, nor make you proud of your own Understanding, or despise others; and so grow too full of your self. To all those whose Condition of Life affords Time and Opportunity, Reading surely is an innocent Diversion, if thus regulated, tho' it cannot perhaps be reckoned an Employment to those whose proper Business it is

H

not.

not. For the Time of Reading, every one must consider their own Affairs; only be sure you neither neglect your Devotion to God, the Business of your Place, or the doing Good to your Neighbour, for your Studies. These Duties are to take Place of all unnecessary Employments.

2 Tim. 3. 15. *And that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation, through Faith that is in Christ Jesus.*

1 Tim. 6. 20. *O Timothy, keep that which is committed to thy Trust; avoiding prophane and vain Babblings, and Oppositions of Science, falsely so called:*

Ver. 21. *Which some professing, have erred concerning the Faith. Grace be with thee.*

Col. 2. 8. *Beware, lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.*

1 Tim. 1. 4. *Neither give heed to Fables, and endless Genealogies, which minister Questions rather than godly edifying which is in Faith.*

1 Cor. 2. 1. *And I, Brethren, when I came to you, came not with Excellency of Speech, or of Wisdom, declaring unto you the Testimony of God, &c.*

Ver. 4. *And my Speech and my Preaching was not with enticing Words of Man's Wisdom, but in Demonstration of the Spirit, and of Power.*

Ver. 5. *That your Faith should not stand in the Wisdom of Man, but in the Power of God.*

Ver. 6. *Howbeit, we speak Wisdom among them that are perfect: yet not the Wisdom of this World.*

*But*



But we speak the Wisdom of God in a Mystery, &c. 1 Cor. 2: 7.

But the natural Man receiveth not the Things of the Spirit of God: for they are Foolishness unto Him; neither can he know them, because they are spiritually discerned, &c. Ver. 14.

And Moses was learned in all the Wisdom of the Egyptians, and was mighty in Words and in Deeds. Acts 7. 22.

As for these four Children, God gave them Knowledge and Skill in all Learning and Wisdom. Dan: 1. 17.

And in all manner of Wisdom and Understanding, that the King enquired of them, he found them ten times better than all the Magicians and Astrologers that were in all his Realm. Ver. 20.

### Rules for Dressing.

1. **L**ET your Cloathing be with a decent Frugality, the better to enable you to cloath the Poor.

2. Let it be strictly modest, following no Fashion inconsistent with those Rules.

3. Suppress all vain Pride and unnecessary Niceness and Curiosity: If you find any Vanity of this Nature, suppress such Thoughts, turn them into Praise, that God has given you a comely Body, desire it may be a sanctified Blessing, and not an Occasion of Sin in your self or others: If you are less beautiful, be not peevish, or repine; take Care to secure a happy Resurrection, then you will be perfect in

Body and Soul ; let holy Thoughts and Ejaculations sanctify this and all your Actions, that all may be to the Glory of God, and converted from Common, to Holy and Religious Acts.

4. Redeem the Time of Dressing, by Discourse of Virtue or Business.

5. Lose not the Morning, by being too long in eating your Breakfast and Dressing.

*Luke* 16. 19. Read the Parable of *Dives* and *Lazarus* often : *Dives*, we read, was cloathed in Purple, &c. Yet *Lazarus* was not relieved ; the needless Excess devoured what was needful to supply the real Want of the Poor, and left as little Ability, as he had Inclination, to be charitable.

*Acts* 9. 39. We find no mention made of *Dorcas's* Garments, but of those she made to cloath the poor Widows.

### *A Prayer.*

“ **O** My God, give me Grace not to  
 “ consume that on vain Superfluities  
 “ that is due to the Necessities of thy Crea-  
 “ tures : Let me not stop at Justice ; give me  
 “ Grace to be charitable, and substract  
 “ something from my own lawful Portion,  
 “ out of Love to Thee and my Neigh-  
 “ bour, that so I may supply in some mea-  
 “ sure their Wants, and cause many Thankf-  
 “ givings unto Thee, through Jesus Christ.  
 “ *Amen.*

*That.*

*That Women adorn themselves in modest Apparel, with Shamefacedness and Sobriety; not with broidered Hair, or Gold, or Pearls, or costly Array: But (which becometh Women professing Godliness) with good Works: Tho' 'tis too much to affirm, this ought to be understood literally, and Reason seems to allow a Disparity in Cloathing, as God allows a Difference in Possessions; yet sure it ought to be more laid to Heart than generally it is: For now, instead of using these outward Ornaments with Sobriety, how many bestow that Time to cloath their Bodies, which they owe to the adorning of their Minds; and that Money on vain Superfluities, which is due, not only to the Wants of the Miserable, but to the Support of their Family and Children; nay, to the just Demands of their Creditors.* 1 Tim. 2. 9, 10.

Not only Time (that most precious Treasure) and Money is wasted, but the Mind is filled with such vain Images, that their Devotions and Conversations are infected with them. Such Solicitousness about Dressing, is more suitable to those unhappy and wretched Women, whose Beauty is set to Sale, (tho' at a miserable Price) than to Women professing Godliness, with good Works, whose End in Cloathing should be Cleanness and Decency; if Married, the Pleasing of their Husbands, joined with a prudent Regard to their Age and Callings. But those who adorn themselves to attract the Eyes and Admiration



of the Simple, lay Snares for themselves as well as others; and if they fall into them, it is but just: And such shall be answerable, not only for their own Sins, but for all that they wilfully occasion in others.

For what good End can be designed by such nice Adorners of their Persons? And who that has a pure Heart, would not chuse rather to be neglected and overlook'd, than to be the unwilling Occasion of another's Sin? Tho' no doubt to dress with a Desire to attract vain Admirers, is in those who do it a Sin, tho' no worse Intention should be mixed with their Vanity.

*A Meditation for the Beautiful.*

“ **O** My God, since Thou hast been  
 “ pleased to keep me from Deformities,  
 “ let not the Devil pollute my  
 “ Heart, and make me all Rottenness  
 “ within; keep my Mind pure, that evil  
 “ Thoughts never lodge within me; that I  
 “ may find a Loathing, not a Complacency  
 “ in all unclean Imaginations or filthy  
 “ Communications, and much more in all  
 “ sinful and unhallowed Actions. What  
 “ greater Glory can I desire from my outward  
 “ Comeliness, than to be a Temple  
 “ for thy holy Spirit? Had I yet a more  
 “ curious Case, it would be too mean  
 “ for so bright a Jewel as a Soul sanctified  
 “ by Grace: I desire no other Triumphs,

“ umphs, than to be thy Servant; and if  
 “ such outward Advantages may make my  
 “ Religion appear better, and bring great-  
 “ er Glory to my Maker, I rejoyce in it; but,  
 “ Lord, I pray Thee, never let my out-  
 “ ward Comeliness be a Snare, or Cause  
 “ of Sin to my self or others. *Amen.*

*For the Deformed.*

“ **T**H E King's Daughter was all Beau-  
 “ tiful within: If I want outward  
 “ Beauty, I only want what is often a  
 “ Snare; and if I am contented with this  
 “ Defect, I practise an Act of Virtue that  
 “ the more Beautiful cannot. O my Soul,  
 “ submit to this Abasement, as a Punish-  
 “ ment of Sin; for Sin was the great De-  
 “ formity that introduced all others into  
 “ the World. Endeavour to be born a-  
 “ gain in Spirit; and at the Resurrection  
 “ all these outward Deformities, the  
 “ Marks of Sin, shall be done away, and  
 “ the most pure and perfect Soul shall  
 “ then have the most bright and glorified  
 “ Body.

We have much to do, and much to  
 learn, and no Time to lose; do not there-  
 fore spend so precious a Treasure on so  
 poor an Improvement as adorning the  
 Body; but redeem what Time you can,  
 to improve your Mind, or for other ne-  
 cessary Duties; so shall you suppress vain  
 Complacencies and a needless Niceness,

and remember 'tis a Sin and Shame to give Hours to Dressing, and to think half an Hour long in Prayer.

Prov. 7. 7. *I beheld among the simple ones, a young Man void of Understanding.*

Ver. 10. *And behold, there met him a Woman with the Attire of an Harlot, and subtile of Heart.*

2 King. 9. *And when Jehu was come to Jezreel, Jezebel heard of it, and painted her Face, and tyred her Head, &c.*

Read sometimes Isa. 3. from ver. 16, to 25.

1 Pet. 3. 3. *Whose adorning, let it not be that outward adorning of plaiting the Hair, and of wearing of Gold, or putting on of Apparel :*

Ver. 4. *But let it be the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God of great Price.*

Ver. 5. *For after this Manner in the old time, the holy Women also, who trusted in God, adorned themselves, being in Subjection unto their own Husbands.*

### *Rules for Business and Work.*

1. **B**E G God's Blessing on your Work ; intend his Honour, and willingly submit to his Providence, in complying with the Duties of your Calling.

2. Endeavour to be diligent and careful in it. Do it as perfectly as you can.

3. Yet so composedly, that no Hurry or Over-Intenseness make you lose the Command of your self ; or so disorder your Passions or Affections, as to expose you to fall by



by any Temptation into Passion, Discontent, Covetousness, &c.

4. When you go from one Employment or Company to another, give a short Reflection how you have discharged the last, that you may beg Pardon, and amend what you do amiss; so that nothing lying on your Thoughts of the past, you may attend the present Business with a greater Application, Ease, and Cheerfulness.

5. If your Employment admits Company, and your Ability allows it, let one read to you; or if a Master or Mistress of Children, or Servants, make them repeat what they learn from the Scripture; or at leastwise mix some useful Discourse with your Labour.

6. Exact no more Work of any than their Strength and Health enables them to perform, allowing them a liberal Portion of their Time for their Devotion, and teaching and encouraging them to use it.

7. If you work for another, do it with that Diligence and Integrity as for your self, and as in the Presence of the Person you work or do Business for.

8. In all your Transactions with your Neighbour, be it Friend or Enemy, do as you would be done to; love him as your self, and be exactly faithful in Word and Deed to all, and kind and charitable, according to your Neighbour's Want and your own Ability.

*And unto Adam he said, Because thou hast Gen. 13.  
hearkned unto the Voice of thy Wife, and hast 17.  
eaten*

*eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it ; cursed is the Ground for thy Sake ; in Sorrow shalt thou eat of it all the Days of thy Life.*

Ver. 18. *Thorns also and Thistles shall it bring forth to thee, and thou shalt eat the Herb of the Field.*

Ver. 19. *In the Sweat of thy Face shalt thou eat Bread, till thou return into the Ground.*

LABOUR is partly a Command, and partly a Punishment, that is (as all temporal Corrections are) designed for our Advantage: For as Labour was at first the Effect of Sin, so it is now a Preserver of Innocency. In Heaven, (our better Paradise) as there will be no Temptation, so neither is there Labour or Sorrow ; but this Life is a working State, a State of Action, of mutual Dependance and Improvement. The Body is supported, the Mind is instructed by Labour. Not that God cannot preserve the one, or inform the other, without our Co-operation ; but He has not been pleased to give any Promise so to do, but a Command to the contrary: in the Sweat of our Face we are to eat our Bread ; therefore 'tis Presumption, not Faith, to think of altering, or not complying with this Fundamental Law ; and Pride, to exempt our selves from this Consequence, as well as Chastisement of our Disobedience ; and they that would make this Life a State of Rest and Contemplation only, (tho' in it self most perfect)

fect) ought to consider, if they soar not above their Strength, go beyond their proper Sphere, and leave the Duties of Humanity, enjoined by God as Man's Perfection, for the Employments of separated Spirits, no where commanded, and lay themselves open to the Temptations of that subtle Spirit, who is called the Prince of the Power of the Air : For tho' our blessed Saviour overcame, when led by the Spirit into the Wilderness to be tempted ; yet we have no Promise, or Reason to expect the Divine Assistance, when we lead our selves into Temptation, and give our Enemy the Advantage of a helpless Solitude ; it being only the Prerogative of God to be independent. Shall I despise my Calling, because 'tis mean ? If it is honest and necessary, it is honourable enough ; for by being so, it makes me a useful Part of the Creation, and I serve to fill up the Harmony, and adorn the Beauty of the Whole. *Adam* dressed the Garden when King of all the World. The holy Women of Old did not disdain the Offices of Hospitality, in providing for their Guests. *Jacob* and *Joseph* served. *David* kept Sheep. *Amos* was among the Herdsmen : But above all, the blessed Saviour of the World, was the reputed Son of a Carpenter, and really born of a poor (tho' holy) Virgin, destitute of what the World calls Splendour ; whose outward Garb procured her no better Lodging than a Stable, nor her Ability a costlier Sacrifice than Turtle Doves



Doves and Pigeons; and after this, Shall I disdain any Employment that God's Providence, and my Duty, makes necessary to perform? No: I will do it cheerfully, and as perfectly as I can, whatever it be; I will do it for God's sake, in a Spirit of Obedience, that I may hear at the great Day of Accounts that joyful Sentence, *Well done good and faithful Servant, &c.*

How foolish am I, if I do not improve my Labours, in Acts of Religion? I must work, I must do the Duty of my Calling, and 'tis most probable that Diligence will be rewarded with Success; but besides this, if I do it to please God, if I do it as in his Presence, and in Conformity to the Rules of my Duty; I shall not only have the temporal Reward of Success, (if best for me) but to be sure, I shall not miss that eternal Reward prepared and promised to those whose Aims and Intentions are to please God: But tho' I give my Hands to the World, I would fain keep my Heart loose from it, have my *Affections set on Things above, and not on Things of the Earth*: tho' with *Martha* I am *cumbered with many Things*, I would with *Mary* chuse and prefer the better Part, and be still mindful of that one thing needful:

*An Ejaculation.*

“ **O** My Lord, let not anxious Cares  
 “ choak thy Word, or deaden the  
 “ Influences of thy Spirit : Let my End  
 “ be the doing of my Duty, and not tem-  
 “ poral Advantages only ; that so no Dis-  
 “ order of my Affections may indispose  
 “ my Mind for the Acts of Devotion, by  
 “ a Temptation to Sin, or cause my o-  
 “ ver-looking Opportunities of glorifying  
 “ Thee my God, or doing Good to my  
 “ Neighbour. *St. Paul and Silas sang*  
 “ God’s Praise in the Prison ; Shall I not  
 “ do it at my Labours ? The *Israelites*  
 “ were to speak of the Law, and the  
 “ Things God had done for them, when  
 “ they came in, and when they went out ;  
 “ How much more ought we to teach our  
 “ Children and Servants, the excellent and  
 “ more perfect Rules of the Gospel ; and  
 “ declare the wonderful Love of God in  
 “ Christ Jesus our Lord ?

*Meditation.*

**A** M I poor, and obliged to work, that  
 I may eat, I submit ; but beg the  
 Defects of my Knowledge may be pardon-  
 ed, and all deadly Ignorance removed, by  
 the Assistance of the holy Spirit, my hum-  
 ble reading of the holy Scripture, and di-  
 ligently attending those whom God has  
 sent to teach, and bless in his Name, I  
 will

will be willing to learn, and not indulge natural Ignorance out of Pride (or Sloth, and so make it wilful). If I do this, I shall attain such Knowledge as God (who is infinitely Good, and requires the Improvement of no more Talents than he gives) will accept, and he, seeing my Integrity, will pardon my unwilling Mistake.

Am I rich, and has God made me able to give, and shall I be poor in Understanding only? Shall I waste that Time in Care for the Body, in Vanity or Vice, that ought to be employed to adorn my Mind? It is surely required of those who are capable, and of Ability, to endeavour the Perfection of that most excellent Part of the Creation, the Soul. It is better to be poor, and employed in necessary Labours, than rich, to be useless and vainly idle. 'Tis my Duty to (endeavour at least to) instruct the Ignorant, as well as relieve the Wants of the Poor. The first Advantage of a large Fortune, is a liberal Education; Should I not blush to appear cloathed with Rags, or to have my Table covered with the Provision of Peasants? And is it not a far greater Shame to have a poor Understanding, a Head unfurnished, a narrow Spirit, liable to be imposed on by every Sophister, and confident Pretender, and be for ever bound by the Errors of Education, Prejudice, or misplaced Affections; or else employed in such useless Trifles, that shame a reasonable Mind to waste Time in acquiring of them?



*An Ejaculation.*

“ **O** My God, since Thou hast set my  
 “ Feet on high, let my Heart be  
 “ also lifted up, not to despise my Bro-  
 “ ther, but to glorifie Thee, and by higher  
 “ Prospects, endeavour to do my Part,  
 “ to guide others in the beautiful Paths of  
 “ Life and Virtue.

“ If a poor Man would better use my  
 “ Talents, he better deserves them: 'Tis  
 “ not Riches and honourable Titles that  
 “ make us truly honourable; but to be  
 “ rich in Grace, and advanced in the School  
 “ of Wisdom and Knowledge: The first  
 “ ought to be the Reward of the latter;  
 “ and 'tis supposed, the Great have such  
 “ Qualifications, otherwise they are de-  
 “ spised in the Hearts (tho' they may be  
 “ honoured by the Knees) of the more ob-  
 “ scure.

*Short Examples of Examination on this  
 Head of Business.*

**H**OW have I done this Work? Have  
 I intended God's Glory, and obser-  
 ved the Rules of the Gospel in relation  
 to my Neighbour? Have I been just and  
 charitable? Have I spoken only the plain  
 Truth? Have I done it as well as I could?  
 Have I done it as I would have done it,  
 had those I did it for been present? Is  
 not

not my Service Eye-Service to my Husband, Parents, Master, Friends? &c. Have I considered the Approbation of God, not the Praises of Men? Have I been so diligent, so mild, so temperate, &c. as I ought? I am sorry I am so imperfect, I beg Pardon of God, and if I have injured my Neighbour, I desire to repair the Injury, by a free Acknowledgment, begging Pardon, and making a suitable Satisfaction, be it to Truth, to Justice, or Charity, by Word or Action. Am I just in my Calling? Do I buy and sell by a just Weight and Measure? Do I do as I would be done to? Do I judge and act without Prejudice and Partiality to Friend or Enemy? Do I say nothing I dare not own, and defend, if charged with it? Am I just and charitable according to my Ability, and my Brother's Necessities? Do I look on my self, not as a Proprietor, but a Steward? And am I faithful in my Stewardship?

How would I have another do this Work, this Business for me? With what Diligence, Integrity, and Affection? Even so (by the Grace of God) will I endeavour to do for others.

Prov. 13. *The Soul of the Sluggard desireth, and has nothing; but the Soul of the Diligent shall be made fat.*

2Thess. 3. *For even when we were with you, this we commanded you, that if any would not work, neither should he eat.*

For

For we hear that there are some which walk <sup>2</sup> Thes. among you disorderly, working not at all, but <sup>3.</sup> 11. are Busie-bodies.

Now them that are such, we command, and <sup>Ver. 12.</sup> exhort by our Lord Jesus Christ, that with Quietness they work, and eat their own Bread.

He that walketh righteously, and speaketh <sup>Isa. 33.</sup> uprightly; he that despiseth the Gain of Oppressions, that shaketh his Hands from holding of Bribes, that stoppeth his Ears from hearing of Blood, and shutteth his Eyes from seeing Evil: <sup>15.</sup>

He shall dwell on high: his Place of Defence shall be the Munitions of Rocks; Bread shall be given him, his Waters shall be sure. <sup>Ver. 16.</sup>

For God giveth to a Man that is good in his Sight, Wisdom, and Knowledge, and Joy. <sup>Eccles. 2. 26.</sup>

Then I saw that Wisdom excelleth Folly as far as Light excelleth Darknes. <sup>Ver. 13.</sup>

Better is a poor and a wise Child, than an old and foolish King, who will no more be admonished. <sup>Eccles. 4. 13.</sup>

For out of Prison he cometh to reign, where- as also he that is born in his Kingdom be- <sup>Ver. 14.</sup> cometh poor.

Because the Preacher was wise, he still taught the People Knowledge; the Preacher sought to find out acceptable Words, and that which was written was upright, even Words of Truth. <sup>---12. 9.</sup>



*Rules in Eating.*

1. **B**EGIN and end with asking God's Blessing.

2. Eat and drink no more for Quantity, than will admit a speedy Return to Study or Business, without Trouble.

3. For Quality, of what your Experience finds most healthful, and of other Things very little, if any.

4. Provide a plain Plenty, according to your Ability ; but affect not the Vanity of needless Feastings, or expensive Curiosities.

5. Indulge not extravagant Mirth, or light and foolish Talking ; but an innocent and useful Cheerfulness is commendable and healthful.

6. Do not, if you are in Health, indulge your Appetites in all its Cravings ; but use Self-denial, till you have got an entire Victory, so as to be able to forbear in the Choice or Measure of Meats and Drinks without Uneasiness ; and to prefer Health, and a clear Mind, before the Pleasures of Sense. Endeavour to overcome any Niceness, or Antipathies in Eating, that you may be indifferent to all Meats.

7. Judge honestly for your self, and call not that necessary that is not so ; but prescribe not to others ; do not condemn or judge thy Brother for these Things.

The End of Eating is Health and Strength, to serve God and our Neighbour ;

bour ; but for the Measure, it cannot be assigned, but must be left to every one's own Observation, who are not to be judged, if they exceed not the Rules of Temperance. If all we eat or drink is to be sanctified by Prayer, then surely we ought to be careful to perform this Duty with Reverence and Attention, for which we have both Precepts, and the frequent Example of Christ our Law-giver. It argues a faulty Bashfulness, when we omit this in Compliance to irreligious Persons and vain Customs.

*An Ejaculation before Meat.*

“ **O** My Lord, it is of thy Bounty I  
 “ am supplied ; and shall I not thank  
 “ Thee for thy own Gifts ? It is thy  
 “ Blessing and thy Providence that makes  
 “ them Means of Health, and shall I not  
 “ ask this Blessing ? Shall I blush to own  
 “ my great Benefactor, and my Depend-  
 “ ance on Him ? Lord grant that whe-  
 “ ther I eat or drink, or whatsoever I do,  
 “ it may be to the Glory of Thee my  
 “ God.

*Another.*

“ **O** Lord, Thou art the Author and  
 “ Preserver of my Being, pardon  
 “ my Sins, which make me unworthy of  
 “ the least of thy Mercies : Purifie my  
 “ Nature ; bless these thy Gifts to my  
 “ I 2                      “ Health,

" Health, and my Health to thy Glory.  
 " I commend to thy infinite Mercy, the  
 " Wants of all my Fellow Creatures;  
 " supply them graciously for thy Son's  
 " sake.

Luke 21. *Take heed to your selves, lest at any Time*  
 34. *your Hearts be over-charged with Surfeiting*  
*and Drunkenness, and the Cares of this Life,*  
*and so that Day come upon you unawares.*

" O Lord, give me such a Recollection  
 " of Mind, that I may take such Heed to  
 " my self, as never to gratifie my Senses  
 " by Excess. Let not my Table be a  
 " Snare to me; let my Appetites be go-  
 " verned by Reason and Religion, that  
 " as my Abstinence may be to serve the  
 " Ends of Devotion and Virtue, so my  
 " Meat and Drink may serve that of Health,  
 " and be made subservient to its Rules;  
 " and that Health may be employed to  
 " thy Glory, and in the Duties of my  
 " Calling, and doing Good.

Eccl. 10. *Blessed art Thou, O Land, when thy Princes*  
 17. *eat in due Season for Strength, and not for*  
*Drunkenness.*

The Necessity of Meat and Drink is a  
 constant Monitor of the weak and decay-  
 ing State of our Bodies, and a Reason of  
 Humiliation: And shall we turn it to an  
 Occasion of Riot and Pride, and, by Ex-  
 cess, make what was given to maintain  
 Life,



Life, the Cause of Sickneſs and Death? Is not this a more deliberate, and leſs excuſable Self-murder, than what is comitted by many of thoſe poor unhappy Perſons, to whom we reſuſe Chriſtian Burial, and judge very ſeverely of them? While the others, indulged by their Friends and themſelves, are little ſenſible of their Guilt. Are not thoſe Perſons who procure long Sickneſs by their Exceſs, or irregular Diet, chargeable with the Loſs of that Time, and the lame Performance of thoſe Duties, which their Weakneſs makes unavoidable, as if they were wilful Neglects? ſince the Cauſe at firſt was wilful. The contrary Miſtake (tho' it has a better Original) is alſo blameable; that is, when by our Fasting, or other Mortification, we deſtroy the End to which it ſhould ſerve; the better doing our Duty to God and Man.

Read and meditate on *Luke* 16. 19, 20, 21, 22, 23 Verſes; and conſider, 'tis not enough to have your Diet conformable to the Rules of Health, at leaſt, not deſtructive of it; for that may be with a Fault in its Exceſs. Charity is to be conſidered alſo in the Wants of the miſerable. I am not obliged to deſtroy my Health to feed the Poor, or to deny my ſelf what I may reaſonably ſuppoſe neceſſary for it; but I ought to be content with plainer Food, if the other incapacitates me to relieve the Neceſſities of my Neighbour. My Hoſpitality to my richer Friends, ought not to

rob the Poor of their Portion. Friendship, and my own Ability, and the Quality and Number of the Persons to be entertained, ought to be allowed for and considered, and the Provisions proportioned by the Rules of Christian Prudence and Charity ; but no Intention of Ostentation, excelling others, or ill-designed Popularity, must be indulged ; for then it is no longer Hospitality, but Pride, and the Thing forbid by our Saviour, and may be accounted the Revelling and Banqueting condemned by the Apostles.

*An Ejaculation.*

“ **O** My God, can I take Pleasure in  
 “ devouring the Poor, by faring  
 “ sumptuously every Day ; and sacrificing  
 “ to Vanity, Pride, Ostentation, or need-  
 “ less Delicacy, and false Pretensions of  
 “ Health, what would not only support  
 “ the Body, but exhilerate the broken  
 “ Spirit of my Brother ? Shall I give, not  
 “ only my Money and my Labour, but  
 “ my Thoughts and Heart, to gain a false  
 “ Reputation of Hospitality, and lay up  
 “ no Treasures, make no Friends of the  
 “ Mammon of Unrighteousness ? Can I  
 “ read this Parable, without fearing *Dives*’s  
 “ Punishments ? yet *Dives* would have  
 “ warned his Brethren. O my Soul, take  
 “ Warning, else thou art more unexcusable  
 “ than *Dives*, and hast less Compassion than  
 “ he is here represented to have ; but so  
 “ share

“ share thy good Things with thy Bro-  
 “ ther *Lazarus*, that thou mayest with  
 “ him partake of the good Things of the  
 “ World to come; through the Merit of  
 “ Jesus Christ, the Saviour of all Men.

*Lastly*, Do not eat often, or out of the common Hours, except Sickness obliges; for it looks like the indulging Irregularity, and is sometimes Affectation, when Necessity is pretended.

*Thanks after Meat.*

“ **O** My God, make me, and all Thine,  
 “ sensible of, and thankful for, all  
 “ thy Mercies; especially for a Capacity  
 “ to know and to love Thee: Sanctify and  
 “ save those whom Thou hast made after  
 “ thy own Image: Unite all the Members  
 “ of Christ in Truth and Holiness, and  
 “ bring us all to thy Kingdom of Glory  
 “ for Christ's Sake.

*I keep under my Body, and bring it into* 1 Cor. 9.  
*Subjection.* 27.

*Behold, this was the Iniquity of thy Sister* Ezek.  
*Sodom, Pride, Fulness of Bread, and Abun-* 16. 49.  
*dance of Idleness was in her, and in her Daugh-*  
*ters; neither did she strengthen the Hand of*  
*the Poor and Needy.*

*Be not amongst Wine-bibbers; amongst rio-* Prov. 23.  
*tous Eaters of Flesh.* 20.



- Prov. 23. *For the Drunkard and the Glutton shall  
21. come to Poverty, and Drowsiness shall cloath  
a Man with Rags.*
- Rom. 13. *Let us walk honestly as in the Day, not  
13. in Rioting and Drunkenness.*

### *Rules of Conversation.*

1. **B**EFORE you enter on any foreseen Conversation, beg God's Blessing and Direction in some short Ejaculation; and during the Time you are in Company, observe how you keep to your Duty, and mix with your Conversation pious Thoughts and Desires, to do or receive Good; and consider how you may be most useful to those you converse with, to encourage each other in the Search of Truth, Increase of Knowledge, or Practice of some Duty and Christian Virtue.

- Eph. 4. *Let no corrupt Communication proceed out  
29. of your Mouth, but that which is good to the  
Use of edifying, that it may minister Grace  
unto the Hearers.*

The Use of Speech was designed me to glorifie God, and to do or receive Good from my Fellow Creatures: Consider, Have I now no Opportunities of either of these? Can I say, or incline others to say, nothing to the Use of Edifying, to the Encrease or Exercise of some Virtue or Knowledge of our Duty, or magnifying the Goodness of God? If this is not seasonable, Can I no ways promote the Interest of Truth, or detect Error; no ways promote  
the

the Health, or innocent Cheerfulness, the Profit and lawful temporal Interest of my Neighbour? Is it a Season to advise or reprove? But if you are so unfortunate as to be in a Conversation, where neither Things useful nor innocent will be accepted, keep Silence, and avoid at another time such Company (if your Duty or Business makes not the contrary necessary); however bear not a Part in corrupt and vain Conversation, that is forbid, and will be a Sin and Snare to the Unwary.

*An Ejaculation.*

“ **O** Lord, Thou didst one promise to  
 “ give a Tongue and Wisdom, which  
 “ all the Adversaries of Truth should not  
 “ be able to gain-say: I am unworthy to  
 “ receive that Promise in the first Fulness;  
 “ yet so far as it is necessary for thy Glo-  
 “ ry and Good of Souls, I humbly beg an In-  
 “ terest in it; at least such spiritual Dire-  
 “ ctions, Presence of Mind, Wisdom, and  
 “ Courage in speaking, as neither Truth nor  
 “ Virtue may ever suffer through my Ig-  
 “ norance or Weakness; but let my Speech  
 “ be with Grace, that I may know how  
 “ to answer every one that asketh me a  
 “ Reason of the Hope that is in me, with  
 “ Meekness and Fear. And tho’ I am slow  
 “ of Speech, and of an unready Tongue,  
 “ yet open Thou my Lips, and my Mouth  
 “ shall shew forth thy Praise.

2. Be strict to Truth and Sincerity in Speaking, not only in the Simplicity of your Words, but to the Understanding of your Hearer; for 'tis easie to deceive the Person you speak to, and yet speak truly.

Prov. 13. *A righteous Man hateth Lying, but a wicked Man is loathsome and cometh to Shame.*

5.

Lying is endless: One Lie generally makes others equally necessary to support the first; it is a Mark of the silliest Cowardice, fearing Man, a little Suffering or temporal Inconveniency, more than God, your own Conscience, Sin, and eternal Miseries: 'Tis the greatest Folly; for when known, it will make you contemned, and your Conversation scorned; it makes Truth it self not regarded from you, and converts the Use of Speech into a sort of Curse and Punishment. It were in many Respects, better to be dumb, than to use Words only to deceive and prophane sacred Truth. Consider often, how you your self would like to be deceived by others; contemplate the Beauty of simple Truth, and the Ease of a clear Integrity, that fears no malicious Observer: Endeavour to do nothing that needs a Lie to conceal it, nor to say any thing you either dare not, or will not justifie.

Eph. 4.  
25.

*Wherefore putting away Lying, speak every Man Truth with his Neighbour; for we are Members one of another.*

Since all Mankind are Members one of another, and came from one common Stock,  
How



How unnatural is it to deceive one another? Just as if the Eyes should endeavour to cheat the Ears, and the Members should combine against each other to destroy the Body in which they subsisted: Want of Integrity is the great Cause of many of those miserable Contentions that are in the World; therefore Truth and Peace are joined together, and Falshood is both evil in it self, and produces many other Evils.

Avoid Compliments and all Degrees of Flattery, all artificial and deceitful Insinuations, or false Representations, to mislead the Understanding of your Hearer. You can hardly do a greater Injury than to rob your Neighbour of Truth, and by your Wit, impose on his Credulity or Ignorance; 'tis using your Eyes to lead the Blind into a Ditch, which is very inhumane.

Therefore to repeat my former Rule, (and truly 'tis so necessary, and yet so lamely practised, that it needs repeating) take Care that not only your Words be true, but that they be so plain and sincere, that your Meaning may be rightly understood, that so far as you inform, you may inform rightly, and where the Truth cannot bear to be understood, or may occasion a greater Evil than Ignorance, (for no Consideration can make it a Duty to propagate or support Error); in those Cases practise Silence; for surely Equivocation, mental Reservation, and the like Arts, are greatly below the Simplicity of a Christian,  
and

and the Courage and Dignity of a reasonable Being.

*An Ejaculation.*

“ **O** Thou God of Truth, who hast excluded out of the New Jerusalem  
 “ every one that loveth or maketh a Lie;  
 “ fix in my Heart a sacred Love and Reverence to this glorious Perfection, and  
 “ never suffer me wilfully to sin against  
 “ the Truth, whatever Sufferings or Dangers I may be exposed to: Let me not  
 “ think Thou needest the Service of a  
 “ Lie, any more than Thou desirest we  
 “ should rob for a Burnt-offering.

Psal. 34. *O Lord, keep my Tongue from Evil, and  
 13. Lips from speaking Guile; that I may see Days of Peace and Happiness here, and live in thy Jerusalem for evermore.*

---14. 3. *Set a Watch, O Lord, before my Mouth, even a sacred one, the Consideration of thy Presence, and the Account I must one Day give of false, flattering, and idle Words, and let it keep the Door of my Lips shut to all evil Communications.*

Prov. 26. *A lying Tongue hateth those that are afflicted by it; and a flattering Mouth worketh Ruine.*

---29. 5. *A Man that flattereth his Neighbour, spreadeth a Net for his Feet.*

Psal. 15. *Lord, Who shall dwell on thy holy Hill?*

1.

*He*

*He that walketh uprightly, and worketh Righteousness, and speaketh the Truth from his Heart.* Psal. 15.  
2.

Be affable to your Inferiors, not imposing in your Words, or despising them, if less instructed. Use no scornful nor slighting Expressions, nor expose (except to some necessary and commendable End, as to convince them, or warn others) their Errors and Mistakes.

*For who maketh thee to differ from another? And what hast thou, that thou didst not receive? Now if thou didst receive it, Why dost thou glory as if thou hadst not received it?* 1 Cor. 4.  
7.

*Let nothing be done through Strife or Vain-glory; but in Lowliness of Mind, let each esteem others better than themselves.* Phil. 2. 3:

*For I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every Man the Measure of Faith.* Rom. 12.  
3.

*Having then Gifts differing according to the Grace that is given to us.* Ver. 6.

*Be kindly affectionate one to another, with brotherly Love, in Honour preferring one another.* Ver. 10.

*Condescend to Men of low Estate; be not wise in your own Conceit.* Ver. 16.

Be respectful to your Superiors, especially to those who are esteemed for their Virtue, Prudence, Learning, &c. Also to your spiritual and temporal Rulers; it keeps



keeps up their Authority ; Contempt takes away their Power of doing Good.

Eccl. 10. *Curse not the King, no not in thy Thought.*

20. *Thou shalt not revile the Gods, nor Curse the*

Exod. 22. *Ruler of thy People.*

28. *Submit your selves to every Ordinance of*

1 Pet. 2. *Man for the Lord's sake, whether it be to the*

13. *King as Supream.*

Ver. 14. *Or unto Governours.*

Luke 10. *He that despiseth you, despiseth me ; and he*

16. *that despiseth me, despiseth him that sent me.*

1 Thes. 5. *We beseech you Brethren, to know them*

12. *which labour among you, and are over you in the Lord, and admonish you.*

Ver. 13. *And to esteem them very highly in Love for their Works sake.*

Conform your Discourse to the Circumstances and Capacities of the Persons you talk with, that you may learn of them, or they of you, as most capable : Consider also their Defects, and endeavour to guard them against the Side of natural Inclination, whatever it be, by a gentle recommending the opposite Virtue, considering still what Good or Hurt your Words may do ; for even Truths sometimes are uncharitable and hurtful.

Do not expose the Faults of any to their Enemies : As of Ministers, before the Prophane, or other Opposers of their Office or Doctrine. Indeed we ought to avoid Speaking or Whispering the Faults of any, except where Justice or Charity make it necessary, for Admonition or Punishment,

or

or to save the Innocent from Infection, by avoiding the Guilty. Be as careful of your Neighbour's Reputation, as you desire he should be of yours, remembering the Golden Rule, *of doing as you would be done by*; watch against a severe Spirit, that interprets all to the worst, and judges rashly. Let Charity, and the Sense of your own Faults, teach you to speak and hope the best. If you have not been guilty of the same Fault you so hardly censure in another, Have you not been of others as great? And if not, 'tis better to exercise Thankfulness for your self, and Pity for your Neighbour, than a proud Contempt and rash Judgment. Reprove with Mildness, and generally in secret; forbear if you find your Passion not governable, and manage it so, that the Party may perceive 'tis Love and Friendship to his Person, and Dislike of his Faults only, that makes you speak.

*He is in the way of Life that keepeth Instruction, but he that refuseth Reproof erreth.* Prov. 10. 17.

*He that hideth Hatred with lying Lips, and he that uttereth Slander, is a Fool.* Ver. 18.

Concealed Anger may turn to Malice, especially if covered with the false Pretence of Friendship: If the Offence is too great to be past over and forgot, speak it out plainly, that it may be amended and forgiven, or the Person forgiven, but avoided.

Advise others with Integrity and Plainness: Put your self in their Place and Circumstances,

cumstances, and direct them as you would do your self, avoiding all Aims of Self-Interest, or other sinister Ends or Designs.

Be wary in speaking of your Enemies, or of any Party you favour not: For Envy and Malice slide in unperceived, and always represent Things hardly, if not untruly.

Abhor to hear or to speak, whatever tends to the least Immodesty.

Jest not with sacred Things, nor recite such Jest again, if heard; but use your Mind to a serious Reverence in hearing or using the Name of God, and in speaking of the holy Scriptures.

Avoid Self-Commendations, and the encouraging Praises and Flatteries, either by praising or dispraising your self.

In arguing or disputing, be it of sacred or civil Matters, endeavour to keep down Resentments, Passion, and Prejudice: Seek Truth more than Victory; do not oppose it wilfully, but be willing to yield to it. If you see it on your Adversary's Side, acknowledge it ingenuously, and submit cheerfully, using in all things a strict Sincerity, and believe it a greater Victory to conquer your self than your Adversary. On the other side, avoid Credulity, or thinking what you can't answer is unanswerable; but seek Satisfaction from those who are esteemed most learned and knowing, before you yield to the Reasons of an Adversary, whose only Advantage is per-



perhaps a greater Share of Wit or Subtlety to set off Error. Be sure to preserve a Spirit of Meekness, Charity, and Modesty; for to lose Charity, is to transgress a certain Duty, to defend, perhaps, but an uncertain Speculation. If Passion enter the List, dismiss the Dispute to a calmer Season; be patient of ill Usage, and prepared to endure Sophistry and Disingenuity, which generally go along with Error. If you can't undergo this, you are not fit to argue. Bear no Ill-will to any, nor let Noise and Words blind you. Review and consider both your own and your Adversary's Arguments, that what Heat or Passion mistook, Reason and Recollection may rectifie. If you get the better on Truth's Side, give God the Glory: Do not insult or boast: But if your Adversary get the seeming Advantage, by Cunning or Boldness, bear his Triumphs patiently; be content with Truth, and bless God, that as you are not robbed of that by false Appearances, so you have no less betrayed it by Cowardice. Pray for Grace to persevere, how dangerous soever its Profession may prove. As much as you well can, avoid all personal Reflections, and retain no Malice, nor break Friendship for differing in Opinions, where Nature or Duty obliges to a Correspondence.

*These are the Things that ye shall do, Speak Zech. 8.  
ye every Man the Truth to his Neighbour; 16.  
execute the Judgment of Truth and Peace in  
your Gates.*

K

Let

Zech. 8: *Let none of you imagine Evil in your*  
 17. *Hearts against his Neighbour, and love no*  
*false Oath, &c.*

Eph. 4. *Let no corrupt Communications proceed out*  
 29, 30. *of your Mouth; and grieve not the Holy Spirit of God.*

Corrupt Conversation is here said to grieve the Holy Spirit; and Experience will soon convince any observing Person of this Truth; That vain and worldly Conversation greatly indisposes for Prayer, Meditation, &c. It cools, if not decays our Love of God, and indisposes for divine Communications: For to have clear Conceptions of spiritual Objects, 'tis necessary that the Mind be empty of worldly Representations, and the Affections be calm and disengaged, that so neither the Affections nor Will may resist the Understanding, in the Search of Truth, or Submission to divine Revelation: Whereas Hurry and Confusion of Thoughts, disorder the Passions and Affections, and they the Understanding; so the Will executes weakly, and the Mind is as 'twere wrapp'd in Clouds, which interpose between it and heavenly Things, makes the Distance so great, and the Prospect so minute and uncertain, that they lose their Force through our Want of Faith and Vision, and so remain without Substance, or Evidence sufficient to excite our Obedience.

*A Prayer.*

*A Prayer.*

“ O Lord, let me not, for the delu-  
 “ sive Pleasure of vain Mirth and in-  
 “ fectionous Wit, that corrupts more than  
 “ profits, exchange that solid Joy and De-  
 “ light, which springs from Contempla-  
 “ tion and the Influences of thy Spirit.  
 “ Punish not, O Lord, my Folly by for-  
 “ saking me, but pity my Weakness, that  
 “ is too apt to be betrayed by sensible Ob-  
 “ jects, and so imbitter to me all such Va-  
 “ nities, that I may never be pleased with  
 “ any thing that offends Thee, or that  
 “ will cloud and deprive me of thy sacred  
 “ Presence and divine Communications,  
 “ for the Sake of Jesus Christ my Lord.

*If any Man among you seem to be religious, Jam. 1:  
 and bridleth not his Tongue, but deceiveth his 26.  
 own Heart, this Man's Religion is vain.*

True Religion cannot consist with an  
 unbridled Tongue; it will necessarily oc-  
 casion so many Sins in our selves and o-  
 thers, that the Conscience must be very ill  
 informed and unobserving, that leaves un-  
 guarded so weak a Part, that seldom wants  
 Opportunities, and has so many Tempta-  
 tions to offend.

“ O my God, let me not deceive my  
 “ self with a ritual Religion, or a warm  
 “ Devotion, that lies only in the Fancy  
 “ and Affections; which may indeed de-  
 “ ceive my own Heart, but cannot de-  
 “ ceive Thee. Give me, O Lord, that  
 “ inter-



“ internal Grace that sanctifies the Heart,  
 “ renews thy Image there, and manifests  
 “ it self by Words and Actions, suitable  
 “ to my Profession as a Christian, and to  
 “ the End of my Being, thy Glory, and  
 “ the doing Good.

Shun too great Moroseness of Humour,  
 and avoid peremptory Affirmations and  
 Positiveness; speak not purely for Speak-  
 ing sake, but let your Words be useful,  
 at least innocently cheerful, and keep your  
 Heart in a good Frame, and your Passions  
 composed, and in your Power, that you  
 may judge rightly: Consider in Hearing  
 and Speaking, and let not your Judgment  
 be the Effect of Chance: Be not astonished  
 at the strange Opinions of others, but al-  
 low for Education, Prejudice, Interest,  
 Want of Means or Capacity: Be not uneasy  
 at the rude or bitter Speeches of others;  
 learn to reprove, and endure to be re-  
 proved: 'Tis a dangerous Thing to con-  
 verse much with those that always pretend  
 to yield to you, applaud and flatter you  
 right or wrong. Avoid the Company of  
 the irreclaimably Vicious, and Impertin-  
 ent: (The one loses Time, and the other  
 is not safe). Endeavour to converse with  
 such as are wise, honest, and pious; for  
 such Conversation will inform and elevate  
 the Soul, as its contrary debases it: Pre-  
 pare for Disappointments in Business, &c.  
 that so you may be better able to encounter  
 Difficulties, and act under them unmoved:  
 Surprise often indisposes for Action.

*Lastly,*

*Lastly, Review your Words, that if in Disputes, through Rashness or Inconsideration you have transgress'd Truth, or committed other Faults, you may rectifie it ; beg Pardon of God, and make Satisfaction to your Neighbour, if injured.*

The Duties and Faults of the Tongue, are too many to be here inserted ; often read Books on that Subject ; 'tis an Instrument always ready, therefore carefully to be guarded, that you fall not into a vain, but especially, a vicious Conversation : Be careful to be sincere and charitable, designing the Glory of God and the Good of your Neighbour, and you cannot greatly err ; beg God's Grace, and often consider if you lose not the Government of your self. Thus by short unobserved Silences, recollect and compose your self, mending what you observe amiss.

*I said, I will take heed unto my Ways, Psal. 39.  
that I offend not with my Tongue. 1.*

*I am utterly purposed that my Mouth shall Psal. 17.  
not offend. 3.*

*Who so keepeth his Mouth and his Tongue, Prov. 1.  
keepeth his Soul from Troubles. 23.*

*Let your Speech be always with Grace, sea- Col. 4. 6.  
soned with Salt, that ye may know how ye  
ought to answer every Man.*

*Let all Bitterness, and Wrath, and Anger, Eph. 4.  
and Clamour, and Evil-speaking, be put away 31.  
from you, with all Malice.*

*And be ye kind one to another, tender-heart- Eph. 4.  
ed, forgiving one another, even as God for 32.  
Christ's sake hath forgiven you.*

Chap. 5. But Fornication, and all Uncleanness, or Co-  
 3. vetousness, let it not be once named amongst  
 you; neither Filthiness, nor foolish Talking,  
 nor Jestings, which are not convenient: but  
 rather giving of Thanks.

Exod. 20. Thou shalt not take the Name of the Lord  
 7. thy God in vain.

2 Tim. 2. And the Servant of the Lord must not  
 24. strive; but be gentle unto all Men, apt to  
 teach, patient,

Ve. 25. In Meekness, instructing those that oppose  
 themselves; if God peradventure will give them  
 Repentance to the acknowledging of the Truth.

### *Rules for Silence.*

**S**ILENCE is often the Preserver of  
 Innocency; Speaking much may be a  
 Fault in many respects.

1. In unprofitable Arguings; where the  
 Truth disputed for, is not worth Contention,  
 at least if it cannot be done calmly: Answers  
 increase Opposition in some who are not of  
 teachable Tempers, but are irritated by Dispute,  
 and easier gained by greater Complacence.

2. Silence is good when reproved, avoiding  
 Earnestness in Self-Justification; except when  
 Silence brings a Scandal on your Profession,  
 injures Truth or Charity, or breaks Friendship,  
 and leads your Neighbour into Error.

3. When



3. When others Faults are discoursing of, Silence is often safest, if an Excuse is not consistent with Truth, or with your Belief of the Fact related.

4. To all vain, frothy Conversation, where Reproof is not convenient, shew your Dislike, at least by Silence. In these and the like Cases, Silence is safest ; and often its Defect is a Fault ; 'tis also a great Means (joined with Recollection and holy Thoughts) to keep up a composed Frame of Mind. But Silence may also be a Fault, when you ought to reprove or advise ; or if it proceed from being afraid or ashamed to own God and your Duty, or for Want of Delight to speak of spiritual Things, or out of a morose Sullenness of Temper, Pride, or Contempt of your Company.

*The End of the First Part.*

---



---

---

A  
METHOD  
OF  
Devotion, &c.

---

PART II.

---

Some Rules relating to the Devotions  
on the Lord's-day, and other Days  
of extraordinary Retirement.

---

CHAP. I.

*Of Days of Humiliation and Fasting.*

*First,* **A**LL Days appointed by public Authority, are to be employed conformable to the Intention and End of those Appointments; that is, in frequenting the publick Assemblies, and joining in the publick Service, and hearing the Sermons, and inlarging your own private Devotions, which will be most properly employed.

1. By confessing and lamenting your own Sins.

2. The National Sins, which together have contributed to bring down those publick Calami-



Calamities which are either felt or feared, and are both the just and natural Punishment of Impiety and Immorality.

*Secondly*, In deprecating God's Judgments, especially any Judgment that more immediately threatens, or is gone out against that Church or Nation you pray for: If under Persecution, tyrannical Government, War at home or abroad, Factions, Dissentions; or if afflicted by Pestilence or epidemical Diseases, Famine, Scarcity of Bread, Storms and Tempests, &c. Or,

*Thirdly*, In imploring God's Blessing on some lawful Undertaking; as for Success in War against our Enemies; for the Life and Prosperity of good Princes and Rulers, civil or sacred; or for directing the public Counsels with Relation to the Church or State, that true Religion and Virtue may be advanced and supported; or for fruitful and healthful Seasons, &c.

But all your Prayers for averting any temporal Evil, or obtaining any worldly Prosperity, must be with an entire Submission to God, having as your chief End the Manifestation of his Glory in the Increase of Holiness, Obedience to his Laws, and Enlargement and Union of that only true Church, whose Members are, by the Divine Spirit, united by Faith to Christ their Head, 1 *John* 5. 2, 4. and 3. 14. and consequently pay a sincere and universal Obedience to his Laws and Institutions,

as

as to their King and Law-giver ; and live in Charity and brotherly Love one with another, as their Lord commanded them.

*Fourthly*, Consider what your Place and Calling requires you to do, in order to assist the Publick under the present Circumstances : As first, What Degrees of Liberality are suitable to your Ability and Station : What becomes you, as a Christian, as a Lover of your Country, as a Promoter of every good Work.

Can you contribute any thing towards reforming the Irregular, instructing the Ignorant and Erroneous, comforting the Afflicted, vindicating the Oppressed, reconciling Quarrels, making Peace ; and in short, promoting Justice, Mercy, and Truth, among Men ? For these are proper Employments and more edifying Duties for Days of Humiliation, than only the Confession of past Sins can be ; for without bringing forth Fruits meet for Repentance, the other will not be accepted. Reformation was the Repentance that *John* the Baptist preached ; and He that was greater than *John*, teacheth, that 'tis *not saying, Lord, Lord, but the doing the Will of our heavenly Father*, that must give a Title to a Place in his Kingdom. If you accustom your self to consider your Estate, your Power and Authority, as a Trust, and that the Government and Laws, by whose Protection you enjoy those Advantages, has a Right to appropriate what Share is legally judged needful to secure  
to

to you the Possession of the rest, with all the other Comforts of Life, which so much depend on a good Administration, and to defray whose just Expences it is so necessary: I say, if you consider your self but as a Part of the Whole, in whose well or ill-Being, your own is certainly involved, you would pay what Money or Service is required with the same Contentedness and Fidelity, as you do for those Instruments that manure your Land, or exercise your Trade, or to the Labourers who assist you in it; and they are unworthy to live under a free and legal Government, especially one so excellent as that of *England*, who think any thing, even Life it self, too much to part with for its Support.

If 'tis a Time of Scarcity, or reigning Sickness among the poorer sort, or any other like Calamity that wants Relief, you are to consider how much you can retrench from your otherwise allowable Expence, to supply the greater Necessity of others; what Care can be taken of the Souls and Bodies of the Sick, of Widows and Orphans; and how the publick Calamities may be best improved to spiritual Advantages.

If your Country is in the unhappy State of Party and Divisions, consider how far you can, by your Prudence and Charity, contribute to put out those destructive Flames; at least join with the Honest and Virtuous, in what relates to the Support of Christian Virtue and true Morality, which



which all Sides pretend to agree in. What Pains are taken to make Hypocrisie consist in some obscure and controverted Notions and Forms of Worship? while the plain and certain Mark of Hypocrisie is little regarded, the calling our selves Christ's Disciples, and having so little Regard to those Laws which every one owns to be plain and clear, and our necessary Duties; in particular, to that certainest Mark of Discipleship, our *Love to one another*.

“ O my Lord, keep me from that worst  
 “ Hypocrisie of neglecting Mercy, Justice,  
 “ and the Love of God, and whatever  
 “ other plain Duty I know, out of a pre-  
 “ tended Zeal in observing, or Curiosity  
 “ in searching after what is obscure and  
 “ hard to be known, and is of little Use  
 “ to the purifying my Mind, and regula-  
 “ ting my Actions when known.

*Is it such a Fast that I have chosen? a Day Isa. 58.5.  
 for a Man to afflict his Soul. Is it to bow  
 down his Head as a Bulrush, and to spread  
 Sack-cloth and Ashes under him? Wilt thou  
 call this a Fast, and an acceptable Day to the  
 Lord?*

*Is not this the Fast that I have chosen, to Ver. 6.  
 loose the Bands of Wickedness, to undo the  
 heavy Burdens, and to let the Oppressed go free,  
 and that ye break every Yoke?*

*Is it not to deal thy Bread to the Hungry, Ver. 7.  
 and that thou bring the Poor that are cast out  
 to thy House; when thou seest the Naked,  
 that*

that thou cover him, and that thou hide not thy self from thine own Flesh ?

Iſa. 58. 8. Then ſhall thy Light be as the Morning; and thine Health ſhall ſpring forth ſpeedily; and thy Righteouſneſs ſhall go before thee, and the Glory of the Lord be thy Reward.

Ver. 9. Then ſhalt thou call, and the Lord ſhall answer; thou ſhalt cry, and he ſhall ſay, Here I am; if thou take away from thee the Yoke, the putting forth of the Finger, and ſpeaking Vanity.

Ver. 10. And if thou draw out thy Soul to the Hungry, and ſatisfie the afflicted Soul, then ſhall thy Light riſe in Obſcurity, and thy Darkneſs be as the Noon-Day.

Ver. 11. And the Lord ſhall guide thee continually, and thou ſhalt be as a watered Garden, and like a Spring of Waters, whoſe Waters fail not. The whole Chapter is excellent, and fit for our Meditations on ſuch ſolemn Days.

1 Kings 2. 8. 35. When Heaven is ſhut up, and there is no Rain, becauſe they have ſinned againſt Thee;

Ver. 37. If there be in the Land, Famine; if there be Peſtilence, whatſoever Sickneſs there be;

Ver. 44. If thy People go forth to Battle againſt their Enemy:

Ver. 45. Then hear thou in Heaven their Prayers and their Supplication, and maintain their Cauſe.

Ver. 38. Whatever Prayer and Supplication be made by any Man, or by all thy People Iſrael, which ſhall know every Man the Plague of his own Heart, &c.

Ver. 39. Then hear thou in Heaven and forgive, and do and give to every Man according to his Ways; far

for Thou, even Thou only knowest the Hearts  
of all the Children of Men.

So the People of Nineveh believed God, and Jon. 3. 5.  
proclaimed a Fast, and put on Sack-cloth.

And God saw their Works, that they turn- Ver. 10.  
ed from their Evil-way, and God repented of  
the Evil that he had said that he would do  
unto them, and he did it not.

And Jehoshaphat feared, and set himself to 2 Chr. 20.  
seek the Lord, and proclaim a Fast. 3.

And Judah gathered themselves together to Ver. 4.  
ask Help of the Lord.

Then I proclaimed a Fast, that we might Ezra 8.  
afflict our selves before our God, and seek of 2.  
him a right Way.

So we fasted, and besought our God for this, Ver. 23.  
and he was entreated of us.

When they had ordained them Elders in Acts 14.  
every Church, and had prayed with Fasting, 23.  
they commended them to God.

And there stood up one of them, named Acts 11.  
Agabus, and signified by the Spirit, that there 28.  
should be great Dearth throughout all the  
World: which came to pass in the Days of  
Claudius Cesar.

Then the Disciples every Man, according to Ver. 29.  
his Ability, determined to send Relief unto the  
Brethren which dwelt in Judæa.

On Days of publick Fasting, read the  
1st and 9th of Nehemiah, the 9th of Ezra,  
the 9th of Daniel; they will furnish you  
with excellent Instructions, and proper  
Matters for Meditation, and Examples of  
Prayer, which may be made applicable to  
any present Circumstance, or, at least be  
a general Direction. To



To mourn for the Sins of others, we have *David's Example, Psalm 119. 136. Rivers of Tears run down my Eyes, because Men keep not thy Law.*

And God will return it in Mercy to us, even when the publick Calamities are determined.

**Ezek. 9.** *And the Lord said unto him, Go through the midst of the City, and set a Mark upon the Foreheads of the Men that sigh and cry for all the Abominations that are done in the midst of it.*

**Ver. 6.** *Slay utterly Old and Young, but come not near any Man on whom is the Mark.*

How childish is the Compassion of the World! How apt are we to grieve for, and lament the short-liv'd Miseries that many are exposed to here? How ready or desirous to help, while we consider not that these may be only the Pains of necessary Physick, in order to their eternal Happiness? But Sin is that Poison, of which, however the Cup may be gilded, or the Taste made grateful to a vitiated Palate, Death, eternal Death, must be the Consequence: And can we see those we love, nay, can we see an Enemy intoxicated with these deadly Poisons, and not grieve, not pray for their Conversion, not endeavour to awake them from their sad deluded Dreams? Can any Charity be so great as this, to help them, not only to the Necessaries of a short Journey, but to put them in that right Way that will secure them a Kingdom that shall have no End?

*A Depre-*

*A Deprecation of Judgments, to be used  
on Days of publick Humiliation, or  
any other Time, as your Devotions shall  
suggest.*

“ **R**emember not, Lord, our Offences,  
“ nor the Offences of our Forefathers,  
“ neither take Thou Vengeance of our  
“ Sins.

“ Our Fathers hoped in Thee, they  
“ trusted in Thee, and Thou didst deliver  
“ them; they called upon Thee, and were  
“ holpen; they put their Trust in Thee,  
“ and were not confounded; but we have  
“ sinned and done Iniquity, and have re-  
“ belled, even by departing from thy Pre-  
“ cepts and from thy Judgments; neither  
“ have we hearkened to thy Servants that  
“ spake in thy Name.

“ O Lord, to us belongeth Confusion of  
“ Face, because we have sinned against  
“ Thee; but to the Lord our God belong  
“ Mercies and Forgiveness, tho’ we have  
“ rebelled against Him.

“ O my God, incline Thine Ear and  
“ hear, for we do not present our Suppli-  
“ cations before Thee for our Righteous-  
“ ness, but for thy great Mercies.

“ O Lord hear, O Lord forgive, hearken  
“ and do, defer not for Thine own Sake,  
“ O my God, for they are thy People,  
“ and called by thy Name.

L

“ Be-

“ Be merciful, be merciful, and be not  
“ angry with us for ever.

“ Deal not with us according to our  
“ Sins, neither reward us after our Ini-  
“ quities ; but deal with us according to  
“ thy great Mercy, even after that Mul-  
“ titude of Compassions as Thou didst deal  
“ with our Fathers in the Generations of  
“ Old.

“ By whatsoever is dear unto Thee,  
“ from all Evil and Adversity, in all times  
“ of Necessity, from the Evil and Adver-  
“ sity of this present Time.

“ Stand up, O Lord, rescue and save us,  
“ deliver us, and destroy us not.

“ From the grievous and terrible Evils  
“ of this World ; from Pestilence, Fa-  
“ mine, War, Earthquakes, Inundations,  
“ great Fires, Plague of immoderate Rains,  
“ Drought, corrupting Wind, Blasting,  
“ Thunder, Lightning, Tempest, epide-  
“ mical, acute, and evil Diseases, and  
“ from sudden Deaths ;

*Good Lord deliver us.*

“ From pernicious Evils in the Church ;  
“ from private Interpretations, Innova-  
“ tions in holy Things ; from the strange  
“ Doctrines of the Unlearned and Unsta-  
“ ble ; from the Pride of Novices, and from  
“ doating about Questions, and making  
“ endless Strifes ; from Heresies, Schisms,  
“ Scandals, publick and private ;

*Good Lord deliver us.*

“ From pernicious Evils in the State ;  
“ from deifying of Kings, Tyranny ; from  
“ flat-



“ flattering of the People, Multitude of  
“ Rulers, Anarchy ;

*Good Lord deliver us.*

“ From foreign Invasion ; from civil  
“ War ; from displacing of good and up-  
“ right Magistrates ; from exalting bad  
“ and corrupt Men into Office ;

*Good Lord deliver us.*

“ O Thou the God and Father of all,  
“ deliver me and all Mankind, especially  
“ all that need or desire my Prayers,  
“ from those grievous Evils to which we  
“ are exposed, through the Malice of evil  
“ Spirits, Frailty of our Nature, or Vio-  
“ lence of wicked Men ; from an uncom-  
“ fortable Life, in Sadness of Spirit, in In-  
“ firmity of Body, ill Reports, Want, in  
“ Danger, Imprisonment, Captivity ;

*Good Lord deliver us.*

“ From Death in Sin, in Shame, in Tor-  
“ ture, in Distraction, in Violence ; from  
“ unprepared and from eternal Death ;

*Good Lord deliver us.*

To these Deprecations, you may add such further Intercessions, as are suitable to the Design of the Day, and as your own Thoughts suggest, or you may use the Devotions in this or any other Books, making such Enlargements, Alterations, and Applications as will best suit your own Heart, and give you the tenderest Sense of what your own and others Sins deserve, the great Want of Mercy and Pardon ; and how intirely you and all Creatures depend on

God, for all the Supports and Comforts of Life, and for Preservation from those Evils and Calamities to which humane Nature is exposed in their Passage through this World, to the City of Rest.

---

## C H A P. II.

### *Of Days of private Humiliation and Retirement.*

1. **O**NCE in a Week (except prevented by such necessary Business as requires immediate Dispatch and Application) imploy two or three Hours extraordinary, or at least, as much as your necessary Business will allow, in the serious Consideration of your self, and Examination of your Heart and Actions; to call to mind the greater Sins and Errors of your past Life, and what are those remaining Infirmities that are still aptest to prevail over your better Purposes; and in particular, what has been the Conduct of the last Week.

2. Examine how you improve in Virtue and Piety, in the Love of God, and Hatred of all that is opposite to his holy Nature and Laws; this, with an humble Confession of your past Sins, arising from a truly penitent and contrite Spirit, is the first Part of Devotion proper for a Day of private Retirement.

The

The *Second* is, Supplication for Pardon, and Application of the Gospel Covenant and Promises made in Christ Jesus. And the

*Third* is, earnest Petitions for the Holy Spirit of Sanctification ; and in particular, for such Virtues as you most want.

For the Method or Manner of this, follow what, by your own Experience, you find most profitable, reading such Books as are proper to inform your Understanding, and to direct or assist your Devotion, if needful.

1. To assist your Examinations, you may make use of the Catalogue of Sins of Omision and Commission in the *Whole Duty of Man*, in the Manner there prescribed ; or Judge *Hales's Great Audit* ; or any other Form of the like Nature, taken from the *Ten Commandments*, and other Parts of the Scripture, as suits you best ; then consider what Aggravations have made your Faults yet more criminal ; how far they have been against Knowledge, against good Resolutions, after great Corrections, or great Mercies ; how far your Heart is gone into the Love of any Sin ; if that grows frequent, and you begin to excuse or defend it ; that the Sense of Shame wears off ; that you see no more its Deformity, but seek out, and are glad to find Arguments to harden your self into an Insensibility as to the Shame, Guilt, and Punishment due to such Crimes : This is indeed to be a hardened and habitual Sinner, and is a most dangerous State ; 'tis a living in Rebellion against God, a forfeiting your Right to the



Covenant of Grace, which is on Condition of your Faith and Repentance, and so becoming liable to Death eternal, the Punishment threatned to the wilful Breakers of God's holy Laws, tho' but the least of them; for tho' no doubt greater Sins are both more defiling, and will be more severely punished than lesser, yet all wilful Sins committed against Knowledge, and Conviction, and so the Effect of Choice, will separate from God, and exclude from Heaven.

I will here add a few Particulars, which may much help to give you a true Knowledge of your self, tho' not frequently inserted into Heads of Examination.

1. As how far you are complying with such corrupt Customs of the World, as expose to many Temptations, tho' they are not direct Sins; as spending too much Time or Money in any innocent Recreations, and the like.

2. If you are slothful or careless, in knowing your Duty, that so your Heart may reproach you less for not doing it.

3. If after you are convinced of your Duty, your Will is slack in performing what you know, and readily yields to any Pretence for its Neglects.

For if your Affections move heavily when attracted by spiritual Objects, as the Beauty of Virtue and Wisdom, the Happiness of Heaven, as a State of Holiness, Truth, and Love, and yet are easily moved and set on Fire by the Objects of Sense, it  
is

is a Sign your State is very imperfect, and in some degree unregenerate.

4. Examine how far you have proceeded in the Habits of Mortification and Self-denial, which are both necessary to perfect your own Virtues, and to render you an useful Member of Society : The Foundation of Self-denial is a cheerful and intire submitting of your Will to the Will of God, in resolving to do, and (if his Providence so disposes) to suffer for the doing his Will, with a calm and steady Mind ; so that neither the Flatteries or Terror of Men, may affright or tempt you from your Duty to God, your Country, your Neighbour, and your self ; being always prepared to encounter the Calamities of Life, without murmuring against the wise Disposer of all Events, be it Loss of Friends, Health, Fortune, unjust Calumnies for Well-doing, Contempt, Disgrace, Ingratitude of Friends, or unjust Oppressions from Men in Power, Persecution for Conscience, or Death it self : In short, to receive all the Dispensations of God's Providence with Love and Submission, and to bear the Injuries of Men with Pity, and a Spirit of Charity, ready to return Good for Evil, so far as is consistent with Justice, the Interest of Virtue, and Good of Society.

5. Do you find your Esteem and Love to your Neighbour is regulated more by their Virtue than your own Interest ; that you love best those that are best ; that you honour and own such as are wise and vir-

tuous, tho' never so poor, of mean Birth, or out of Favour, or however differing in Opinion in Things disputable?

6. Do you with Prudence endeavour to reform the Vicious, at least not to shew them an abject Respect and Connivance, to promote your own Interest, or that Sect or Perswasion in Religion you most favour?

7. Have you a Zeal for the Honour of Religion, and the Salvation of Souls, and that Christians should live as becomes Christ's Disciples? and in order to it, Are you careful to instruct, advise, reprove your Relations, Friends, Servants, And Children?

8. Are you fully perswaded, that Pride, Covetousness, Ill-Nature, Malice, Envy, Slander, and Censoriousness, are Sins opposite to the Spirit of the Christian Religion, as well as the more visible Vices of Excess and Sensuality? and not only so, but that all eager Desires and anxious Aspirings after Riches, Honour, Applause, Love of Flattery, Impatience of Contradiction, a bitter Spirit, or indecent Language, tho' in defending Truth, are very unbecoming a wise or good Man, and no ways agreeable to the Rules of the Gospel; that divine Philosophy, whose Perfection can never be discovered but by a composed Mind, void both of all sinful Passions, and of all Excesses in those that are lawful and innocent.

I have



I have mentioned these Particulars, because many of them are, without much Scruple, indulged by some who would abhor in themselves (and pass very hard Censure on others, who should fall, though but once, into) the grosser Acts of Disobedience; not reflecting on this, that the same Authority which forbids the one, forbids the others, and that under the same Threatnings: Nor does the holy Scripture give any Encouragement to think those to be less Sins that make Men Devils, than those that sink them below Brutes; only indeed the last are often Temptations to the first, the Devil being still ready to enter into the Swine when so encouraged; but the World having put blacker Characters of Reproach on some Sins than others, many may avoid these out of Fear of Reproach, or Respect to Men, and not from the Motive of the Love of God, and a sincere Desire of paying an universal Obedience to Him, as their Lord and King; for then it would appear in all their Actions, at least it would produce a real Endeavour after an uniform Perfection; whereas (either from wrong Principles, want of Reflection, Ignorance, or some worse Cause) we see some very defective in Humility, Meekness, Charity; and others, who live indulging an affected Levity and Vanity, who yet continue in great Devotion, and are constant in attending the most sacred Solemnities of religious Worship.

Some

## Some Texts of Scripture to be used as Rules of Examination.

- Lam. 3. *Let us search, and try our Ways, and turn*  
 40. *unto the Lord.*  
 Gal. 5. *Now the Works of the Flesh are manifest,*  
 19. *which are these; Adultery, Fornication, Unclean-  
 ness, Lasciviousness.*

*I have added these short Explications to some Words, by Reason many who abhor and are free from the grosser Immoralities, yet indulge themselves in many of these lesser Faults; perhaps not knowing that some of them are Sins, and not considering, that tho' not directly sinful in themselves, yet they have a Tendency, and dispose the Mind to what is sinful.*

*Lasciviousness* may include all Levity in Dressing, in Conversation, in giving ear to vain Courtships, Flattery, admitting or indulging any irregular Passion, in not rejecting the first Approach to what is criminal: *Idleness* may come under this Head, as the great Field that produces these poysonous Weeds; also all the Time that is lost on such Recreations, Books as corrupt the Mind, and add Fewel to the Passions.

*Idolatry*; that is, all false Worship, though of the true God, by Images, &c. all Creature-Worship whatever, loving or fearing the Creature immoderately, and more than God, so as to be more careful to please, or fearful to offend Man than God. *Witchcraft*, going to, or trusting in Astrologers, Fortune Tellers, observing Days,

Days, Omens, Traditionary Spells and Charms. *Hatred, Variance*, indulging a contentious and opposing Temper, loving Divisions, without Necessity or just Cause. *Emulations*, grieving at, and detracting from those Perfections in others, we either cannot, or will not acquire our selves. *Wrath, Strife, Seditions*, an Impatience under a just Subjection to Laws and good Government. *Heresies*; which are Errors in Religion, arising from a Pride of the Mind, pretending to be wise above what is written; that is, what God has revealed in his holy Word for us, and our Children, to believe and to do; intruding into Things not seen; affecting to explain what they cannot know, and what a finite, imperfect, and depraved Intellect cannot comprehend; and to convey to others adequate Idea's of an infinite and perfect Essence, the first Cause of all Things; striving about Words to no Profit, forgetting that the End of the Commandments is Charity; neglecting the Commandments and Revelations from God, and making necessary to the Salvation of Souls, and the Terms of Church Communion, the Believing of the additional Doctrines, or the doing the super-erogated Commands and Traditions of Men.

To make doubtful Speculations the Cause of Divisions in the Church, proceeds generally from a proud, contentious



tious Spirit; and all such as divide from, and stubbornly disobey, the Laws and Institutions of the Society, Civil or Ecclesiastical, on Account of Things purely ceremonial, which though liable to Objections, they confess are not sinful, do involve themselves in the Guilt of needless Separation, obstruct the Progress of true Piety, and the Improvement of useful Truths, taking up and clouding Mens Minds by the Dust of needless Contentions; but though all Dividers in these Cases are condemned, yet the rigid and tyrannical Imposers of Things, justly exceptionable, though not unlawful, are by no Means excusable, and must answer to God for such Offences; as laying a Stumbling-Block in their Brother's Way to offend by. I have perhaps said too much on this Head; but the melancholy Reflections which the present State we are in raises, has led me into it. We see the ill Effects these Things already have, and may justly fear yet worse; and we can never expect to see a Cure of these Evils, till all Sides lay more to Heart the great Obligations Christians have to Charity and Union, to mutual Love and Forbearance; till then, Religion (I mean not a Party, but Christianity, as laid down in God's Word) can neither thrive at Home, nor spread its Roots Abroad. But how dangerous soever Heresie and Schisms are to the  
proud

proud and contentious Beginners or Maintainers of them, let not the meek and humble Ones fear the like Dangers from such Mistakes, as their own Weakness of Judgment, or the crafty Subtilty of others expose them to; for to them such Misapprehensions shall not be Heresies, but simply Errors, which the Goodness of God will pardon on a general Repentance, and deliver them from the Error, or save them from its malignant Consequences, if they are sincere, and their Heart is upright before God; since every one that truly feareth God, and worketh Righteousness, shall be accepted of him.

*Envyings*; that is, being grieved for the Gal. 5.  
Virtue, Wisdom, Learning, Riches, Honour, or deserved Praises of another. 21.  
*Murders* of the Body, or Reputation of another; also all that tends to these Mischiefs. *Revellings*; that is, all vain Recreations, that dissipate the Mind, ingage Men in ill Company, lose much Time, are expensive, and obstruct Charity, and the like; *Of the which I tell you before, as I have told you in time past, that they which do such Things, shall not inherit the Kingdom of God.*

*For without are Dogs, and Sorcerers, and Rev. 22.  
Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie.* 10.

*If a Man say, he loveth God, and hateth 1 Joh. 4.  
his Brother, he is a Liar, &c.* 20.

*And this Commandment have we of God, Ver. 21.  
that he that loveth God, love his Brother also.*

*Thou*

- Mat. 22. Thou shalt love the Lord thy God with all thy  
 37. Heart, with all thy Soul, and with all thy Mind.  
 Ver. 39. Thou shalt love thy Neighbour as thy self.  
 Ver. 40. On these two Commandments hang all the  
 Law and the Prophets.
- Mat. 5. If ye love them which love you ; what Re-  
 46. ward have you ? Do not even the Publicans  
 the same ?
- Ver. 44. But I say unto you, Love your Enemies, bless  
 them that curse you, do good to them that hate  
 you, and pray for them that despitefully use  
 you and persecute you.
- 6. 14. For if you forgive Men their Trespasses,  
 your heavenly Father will also forgive you.
- Mark 8. Whosoever is ashamed of Me, or my Words ;  
 38. that is, ashamed to own himself my Dis-  
 ciple, by obeying my Commands, tho' it  
 should expose him to the Persecutions or  
 Contempt of Men, of him shall the Son of  
 Man be ashamed when he cometh in the Glory  
 of the Father.
- Tit. 8. For the Grace of God that bringeth Salva-  
 11. tion hath appeared to all Men.
- Ver. 12. Teaching us, that denying Ungodliness, that  
 is, all Impiety and worldly Lust, that is, all  
 Immorality, we should live soberly with re-  
 spect to our selves, righteously with respect  
 to our Neighbour, and godly with respect  
 to God in this present World.
- Ver. 13. Looking for that blessed Hope, and the glo-  
 rious Appearing of the great God and our  
 Saviour Jesus Christ.
- Ver. 14. Who gave himself for us, that he might  
 redeem us from all Iniquity, not to save us  
 in our Sins, but from them, and so purifie  
 unto



unto himself a peculiar People zealous of good Works.

Next, you are to consider what are the several Aggravations of Sin.

*First*, If against Knowledge ; the Degrees of this Aggravation rise according to the Degrees and Clearness of Conviction, that such or such Things as you do or omit, are contrary to your Duty ; not that wilful Ignorance will excuse any Sin, but so far as it was, more or less, an involuntary Ignorance, it will lessen your Guilt.

*And the Servant that knew his Lord's Will*, Luke 12. and prepared not himself, neither did according to his Will, shall be beaten with many Stripes. 47.

*For unto whomsoever much is given, of him* Ver. 48. much shall be required ; and to whom Men have committed much, of him they will ask the more.

*For if after they have escaped the Pollutions* 2 Pet. 2. of the World, through the Knowledge of the Lord and Saviour Jesus Christ, they are again intangled therein, the latter End is worse with them than the Beginning. 20.

*For it had been better for them not to have* Ver. 21. known the Way of Righteousness, than after they have known it, to turn from the holy Commandments delivered them.

*Secondly*, If you sin after Resolutions and Vows of Reformation, and some Progress therein.

*But when the righteous turneth away from* Ezek. 18. his Righteousness, and committeth Iniquity, 24. and doth according to all the Abominations, Read the whole that Chapter.

that the wicked Man doth, all his Righteousness that he hath done, shall not be mentioned; in his Trespas that he hath trespassed, and in his Sin that he hath sinned; in them shall he die.

Rev. 2. Be thou faithful to the Death, and thou shalt obtain the Crown of Life.

10.  
Rom. 2. To them, who by patient Continuance in well-doing, seek for Glory, and Honour, and Immortality, eternal Life.

7.

But the heinous Aggravations of Sins, against Knowledge and good Resolutions, must not be understood to extend to the lesser Sins of Infirmary, and Surprize, but of wilful and deliberate Returns to, or Indulgence in any, habitual Sins; nor yet must the falling into any, even of these, discourage Repentance, and drive to Despair and an obdurate State of Insensibility: This is to pass into a State of Damnation even in this World, and is the worst Choice a Sinner can make; and if he dies in it, his Exclusion from Heaven is the Act of his own Will, not God's; who has declared, that *He willeth not the Death of a Sinner, but that he should repent and live*; therefore let your Sins be of what Nature, or have what Aggravations soever, it is certain, the best Thing that is left for such unhappy Persons is, to repent and amend, and to do all that they can to regain Pardon and Peace, and then cast themselves on God's infinite Mercy declared in Christ Jesus: If they are at last sincere, there

there is great Cause to hope they shall find Mercy; however, they will lose nothing: It may abate their Punishment, or dispose for a lower Degree of Happiness; and where there is the least Hope left to escape God's Wrath, and but one possible Way to do it, it is great Madness to reject that only Remedy.

Thirdly, Sins after great Corrections, which are Calls to Repentance, receive another Aggravation.

*In vain have I smitten your Children, they Jer. 2. 30.  
have received no Correction, &c.*

O Lord, Are not thine Eyes upon the Truth? --- 5. 3.  
Thou hast stricken them, but they have not grieved, &c.

Why should ye be stricken any more? Ye Isa. 1. 5.  
will revolt more and more: The whole Head is sick, and the whole Heart is faint.

Behold, happy is the Man whom God correcteth - Job 5. 17.  
eth; therefore despise not thou the Chastening of the Almighty.

For whom the Lord loveth, he correcteth, even Prov. 3.  
as a Father the Son, in whom he delighteth. 12.

For whom the Lord loveth, he chasteneth, and Heb. 12.  
scourgeth every Son whom he receiveth. 6.

God afflicteth only for our Profit, that we Rev. 12.  
might be Partakers of his Holiness. 10.

Now no Chastening for the present seemeth Ver. 11.  
to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable Fruits of Righteousness unto them that are exercised thereby.

Fourthly, A fourth Aggravation is, if you go on in a sinful Course of Life after great Mercies and Deliverances.

M

Despiseſt



- Rom. 2. Despisest thou the Riches of God's Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?
- Hosea 2. 8. For she did not know (or consider) that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold.
- Deut. 8. 11. Beware that thou forget not the Lord thy God, in not keeping his Commandments.
- Ver. 12. Least when thou hast eaten and art full, and hast built goodly Houses, and dwelt therein;
- Ver. 13. And when thy Herds and thy Flocks, thy Silver and Gold, and all that thou hast is multiplied,
- Ver. 14. Thy Heart be lifted up, and thou forget the Lord thy God.

The Word of God being the great Rule of a Christian's Duty, I have collected these few Passages, as the most indisputed Rules to try your self by; the holy Scripture having a peculiar Power and Authority superior to all humane Compositions; therefore I have frequently inserted large Portions of those sacred Books throughout this little Work, which has little else to recommend it to you; but if got by heart, the Scriptures here collected on every Head of Devotion and Duty, or such others as your own Reading the Bible frequently shall direct you to, you will never be unprovided of a certain Direction, what those Things are which you are to do or to forbear, so far as is necessary to your present and future State: You need not eye your self to any one Form of Examination,

mination, but take sometimes one, sometimes another. Your Examination being performed, both as to the Nature and Aggravations of your Faults, especially such as are aptest to return, go on to make an humble Confession of all your past Sins and remaining Infirmities, with a truly sorrowful Heart, and an humble Sense of your great Unworthiness of the divine Mercy.

Now this Sorrow for Sin must not only be for Fear of Punishment, but from a clear Conviction of the real Evil of it, of the Excellency of God's Laws, and the Reasonableness of Virtue, and from a sincere Love of God, which will produce a Grief for having dishonoured, disobeyed, and displeased the most excellent Being, your most kind Lord and Benefactor: For you are not to think of God as a Tyrant, who delights to impose grievous or extravagant Laws, to shew his Power or gratifie his Cruelty in punishing Transgressors; but you are to consider God as a wise and kind Father, all whose Commands tend to the present or future Good and Happiness of his Children; tho' some of them may be less pleasing, or not so well understood, by reason of the Weakness of our childish Capacities, that make us apt to prefer a present Satisfaction, tho' never so trivial, to any far greater that is out of Sight and future: What God forbids, is really hurtful; An Allowance to Sin would not be

true Liberty ; it would be only to change our Obedience to God, and our Reason into a Slavery to Passion and brutish Appetites. You will not, if in a good State of Mind, have so much as a secret Wish to alter God's holy Laws, but only to rectify your own Heart by them. For a right Temper of Mind, and a true Contrition for Sin, does arise from the clear Views of your Understanding, upon which your Will readily consents to all God's Commands as good and just ; and you will perceive, that to be enabled to keep them, is your Privilege as well as your Duty, and the proper Exercise of a rational Creature ; and that Rebellion against God is most irrational. All wilful Sin is a monstrous Deformity, the only real Evil ; a Sin may be greater or less, but can never be an Object of Choice, it having in its Nature an inherent Pravity, as contrary to the pure and perfect Nature of God ; so that a Soul truly inlightned and purified, would not sin, tho' before-hand sure of Impunity and Pardon. I apprehend these Convictions of the Evil of Sin, and its being the only proper Object of your Hatred and Aversion, are in some Degree produced in all that are truly regenerate and converted, tho' thro' Ignorance, want of Reflection and Application, they may not discover themselves ; for so long as the Love of any known Sin remains, the true Conversion is not perfected : But by known



known Sins, I do not mean such as have no Foundation, but in the Fancy of Men of different Tempers, but such as are contrary to the plain Laws of God and Nature.

But let melancholy Persons, of weak and scrupulous Constitutions, take heed not to intangle themselves in their Examinations; they are very bad Judges in their own Case: Therefore they would do well to let others assist them in the Judgment they pass; only let them chuse such Directors as are wise and pious, whose Doctrine and Life are most conformable to the Word of God; not fanciful, but strictly virtuous and charitable: For those who are superstitious or enthusiastical, but much more those who are immoral, will do more Harm than Good to any who put themselves under their Direction: Nor do I suppose that such as have been so unhappy as to let any Sin grow habitual, can all on a sudden get free from every Degree of that Sin. One of a hasty, passionate Temper, and so Men inclined to Pride, Covetousness, &c. may find the Beginnings of those ill Humours rise in their Minds, even after their Reason and Conscience are so far awakened, as to see and detest the Sin, and to resolve against it. So that the Will shall no more consent to it, nor the Affections delight in it, but resist and check it, so soon as it discovers it self. As a Drunkard may be dry without Sin, after he has resolved

M 3

against

against Intemperance ; but if he gratifie that Appetite, by indulging Excess, and relapse into his former ill Habit, he sins wilfully ; for how involuntary soever the first Motion to any Sin may be, it can't be wilfully entertained in the Mind, much less allowed to appear in our Words and Actions, without leaving us under the Guilt of wilful Sin : And tho' they may not always be so deliberate, as constitutes the Nature of wilful Sins, yet they are at least Sins of Surprize and Infirmary, and as such they are to be repented of, and more carefully watched against for the future ; and in Time even these Dispositions may, by a strict Watch and constant Endeavour after their opposite Virtues, be subdued, and the contrary Graces grow habitual ; the most Covetous may grow liberal, the Proud humble, the Passionate mild and gentle, &c. But to prevent all needless Scrupulosity, the Hatred of Sin required, as necessary to true Conversion, must so far arise from the Consideration of the Wisdom and Goodness of God's Laws, as to induce us to approve them as most excellent, just, and reasonable ; and as such we must resolve to submit to their Conduct, and to yield an entire and impartial Obedience to them all.

I recommend this frequent confessing and lamenting past Sins, as well as daily Infirmities, (not that if you are a true Penitent, you may not comfort your self with the Belief of being pardoned upon your first

first serious Repentance) but because such repeated Confessions are of great Advantage to the Increasing your Humility and Watchfulness against Falling again by the same Temptations, and your fuller Conviction of the Folly and dangerous Consequence of every wilful Sin: For want of this, among the many that say they repent, How few do we see *bringing forth Fruit meet for Repentance*? Of how few can it be said, they love much, because much has been forgiven them? We are very ready to comfort our selves by the Examples of great Sinners, who obtained Mercy, but do not endeavour to imitate their Repentance. Sorrow for Sin cannot be hurtful, so long as joined with Hope and Endeavours to amend. A Depression under the Sense of Sin, may indeed be excessive; it may turn into a Disease instead of a Cure, and end in Superstition or Infidelity; and 'tis always a bad Sign when your Sense of past Sins indisposes you for present Duties, and occasions a useless Sadness and Sloth, or tempts you to entertain false and hard Thoughts of God, as a Being implacable and cruel, &c. whereas God is all Mercy and Compassion, and ever ready to be gracious to all that are capable to receive his Grace and Favour, that is, all that truly turn to Him.

But indeed those black Thoughts of God, and Mistakes of his Nature and his Laws, are seldom the Effects of a true Sorrow and



Sense of the Evil of Sin, but are very often the Effects of an ill Constitution of Body, and sometimes they arise from the just Terrors of Punishment, which they cannot but fear while they find their Love to Sin remains in them; and that tho' they put on some outward Reformation, yet their Hearts are still in an Opposition to the holy Nature of God.

This Excess of Sadness, under the Sense of Sin, may also be the Effect of Pride, and a partial Self-love, that can't bear the Thoughts of that Dishonour and Contempt that is the natural Companion of Sin, that they are fallen below all those whose Virtue has been steadier than their own; and if Birth or Fortune softens the World's Censures, yet their own Hearts condemn them, and torment them; they are therefore glad to find others as bad, and envy those who are more innocent; impatient to bear the Remembrance of their past Follies, that they could ever be such weak and deluded Creatures, so sunk below a rational Nature, and that all their present Pain and Fears of future Miseries are but the just Consequences of their wilful Choice; so that from the Pride and Stubbornness of their Spirits, (instead of Humiliation and Self-abasement under the Sense of Sin, and a tender Sorrow for having offended God) they fret and grow angry against themselves, and change a just Grief into a fruitless Self-condemning Fury; and finding it so hard to be reconciled

ciled to themselves, they can hardly, with any Steadiness or Comfort, apprehend how God can be reconciled to them. So that, I fear, what is often called Trouble of Mind, has its Beginning from Pride, and an Unwillingness to part with what they are convinced is sinful. But if you are truly humbled, and sensible of the Evil of Sin, you will submissively bear all those Debasements and Reproaches of your own Mind, or what comes from the Tongues of others, as the just Punishment of your Sins : And tho' the Censures of the World should be without Charity, and aggravate your Follies beyond the Truth, yet you will bear it with Patience, and be ready to forgive those that so despitely use you : And if you truly love God and your Neighbour, you will not envy, but rejoice in their brighter Virtue and Innocence ; and from your own Experience of Sin's Deformity, be very zealous to prevent it in others, especially to preserve young Persons from its Delusions, whose Passions and Unexperience are too apt to betray them into a Conformity to the World and its evil Customs. In short, the Word of God and right Reason will tell us plainly, that if we have been so unhappily deluded, as to fall into a State of Sin, be it to a greater or less Degree, yet still the best Thing we can do, and all that can help us, is sincere Repentance, ceasing to do any more Evil, and learning, so fast as we can, to do well ; a strict Avoiding all the Temptations to offend,

offend, with strong Resolutions and Endeavours to do the best Things we can; approving the Sincerity of our Love to God, and the Truth of our Repentance, by a steady keeping of all God's Commandments; endeavouring to be full of good Works, and in particular, to be watchful in the Exercise of that useful part of Penitence and Mortification, the bringing all the Passions and Affections under the Government of Reason, in the least as well as in the hardest Instances and Trials; and when you have thus honestly done the best you can, resign your self and your own Will intirely to the Will of God, both with respect to inward Comfort or your outward Reputation in this World. God is just and merciful, and will not forsake the Soul that seeketh him.

Such Fruits as these can hardly spring but from a good Tree; and I doubt not but they will ripen into Peace and Assurance, and at last be perfected in Joy and Glory.

Indeed Sin is of a condemning Nature, and separates from God, but the New Covenant in Christ admits of Repentance; so that Repentance towards God, and Faith in our Lord Jesus Christ, is preached to the greatest of Sinners; and all who come to God through Christ, for his sake, shall find Mercy in the Pardon of Sin, Reconciliation to God, the Assistance of his holy Spirit, and an Admission to his Kingdom of Life and Glory. These are the Gospel Promises,



Promises, and shall surely be made good to all such, as on their Part perform the Conditions, which are summed up in Repentance, Faith, and new Obedience, according to the Rules of God's holy Word.

But tho' Examination and Confession are the first and proper Imployments of a Day of Humiliation and Retirement; yet as to the Method or Form of doing it, so it be done honestly, and without Superstition; let your own Experience, or such Books as you like best, be your Directors; only have a Care of two Extreame, overlooking and indulging real Faults, or being nice, and raising endless Scruples about trifling Infirmities and imaginary Defects: God does not desire the Sorrow or Sufferings of his Creatures, but in order to their Benefit. So that 'tis gross Superstition to think that God is to be atoned by such rigorous Mortifications, as put you to Pain to no end; therefore all Mortifications that serve not as Instruments of Virtue, are to be avoided. 'Twas *Baal's* Priests that mixt their Blood with their Devotions; and 'tis the Devil only that delights in the Torments of his Votaries: Folly in some, and hypocritical Designs in others, have sometimes recommended such uncommanded Will-worship to pious Souls; but the true Mortification of a sincere Penitent, is to subdue every Passion and Appetite to the Will of God, and to right Reason; to despise the vain Pomp of Life; to prefer a virtuous Act to Honour, Interest, Pleasure; to be ready  
to

to suffer, nay to die for Truth, for Virtue, for your Country, or your Friends; to be ready to deny your Ease, your Meat, Drink, Sleep, Diversion, not barely to vex your self, but when you can do others any real Good by it; to be ready to resign Friends, Honour, Fortune, not at your own Will, but at God's Will, when his wise Providence deprives you of them; to give freely of your Abundance, nay to spare from your lawful Conveniencies, to relieve or help the pressing Miseries of others; to defend the Oppressed, vindicate the Injured, and the like.

These are the noble and useful Acts of Self-denial and Mortification, and not those heathenish and superstitious Whimsies, which spring generally from Pride, Folly, or Discontent, and are of little Use to themselves, and none to the World.

Another thing to be avoided in the Exercise of Repentance is, an over-indulging Sadness and Moroseness of Humour; it tends much to the Dishonour of Piety and Virtue, which is the truest Friend to good Humour and good Breeding in the World: and I have seldom known a good wise Man that had not all the Essentials of good Humour, good Breeding, and a decent Cheerfulness. Some Peoples Constitutions are naturally sad; however, let them not indulge that, or think it an Act of Virtue or of Religion, but be willing to amend it as well as they can, which is all that is required of them; for Tempers  
will

will differ as long as we are subject to the Infirmities of Mortality; only take Care not to deceive your self, by thinking Repentance consists in sad Looks, or the outward Act of repeating Words, whereby you express a Sorrow for, and Hatred to Sin, when your Heart really loves it, and only fears Hell: That may be a good Beginning, but never think this Part of Devotion right, till you find your Understanding, Will and Affections united in this, that you approve God's Laws; see the Beauty, Justice, and Expedience of every Command of God; that the general Dispensing with any one of them, would be the breaking the Chain of Virtues, and a Hurt to the Whole, and to Society; that Vice appears irregular and deformed; that this View raises in you a Desire and a Longing to be in all Things conformable to the Rules of Christian Morality, and fixes your Will and Choice to the Use of all the proper Means to obtain it. This Disposition of Mind is true Repentance, and will, if sincere, bring forth Fruits meet for it. As to the Manner, whatever Methods you chuse, be sure so far to examine them by your Heart, that both may agree; and if you approve a Form, make such Alterations as you find proper to your own State of Mind, and be sure not to lie to God, by pretending to a Repentance that you have not at Heart. Words may deceive Men, and through a careless Spirit de-  
ceive



ceive your self, but can't deceive God, who searches the Heart.

Reflect a little on the following Scriptures, the better to dispose your self for a serious Confession of your past Sins.

- Psal. 19. *Let the Words of my Mouth and the Meditations of my Heart be acceptable in thy Sight, O Lord, my Strength and my Redeemer.*
14. *O Lord, my Strength and my Redeemer.*
- 38. 18. *I will declare my Iniquity, and be sorry for my Sin.*
- Prov. 28. *He that covereth his Sins, shall not prosper ;*
13. *but whoso confesseth and forsaketh them, shall find Mercy.*
- Psal. 25. *Remember not the Sins of my Youth, nor*
7. *my Transgressions ; according to thy Mercy remember Thou me, for thy Goodness sake, O Lord.*
- Psal. 19. *Who can understand his Errors ? Cleanse*
12. *Thou me from secret Faults.*
- Ver. 13. *Keep back thy Servant also from presumptuous Sins, let them not have Dominion over me : Then shall I be upright, and I shall be innocent from the great Transgression.*
- That great Sins, tho' long past, ought to be frequently remembred and lamented, appears in these Passages.
- Psal. 51. *I acknowledge my Transgressions, and my Sin is ever before me.*
3. *is ever before me.*
- 1 Tim. 1. *Christ Jesus came into the World to save*
15. *Sinners, of whom I am chief.*
- Ezek. 36. *Then shall ye remember your own evil Way,*
31. *and your Doings that were not good, and shall loath your selves in your own Sight, for your Iniquities and your Abominations.*

That

That all Love of Sin must be subdued,  
appears from these.

*Love not the World, neither the Things of* 1 John 2.  
*this World; if any Man love the World,* 15.  
*the Love of the Father is not in him.*

*For all that is in the World, the Lust of the* Ver. 16.  
*Flesh, the Lust of the Eyes, and the Pride of*  
*Life, is not of the Father, but is of the World.*

*A Confession of Sins out of A. B. Tillotson.*

“ **M**OST Gracious and Merciful God,  
“ who art of purer Eyes than to  
“ behold Iniquity; I desire to humble my  
“ Soul before Thee, in a deep Sense of my  
“ own Vileness and Unworthiness: I am  
“ a sinful Creature, O Lord, and not wor-  
“ thy to lift up mine Eyes to Thee my  
“ God: My whole Life hath been little  
“ else than a Course of Disobedience, and  
“ unworthy Returns to Thee for all thy  
“ Benefits.

[Here recollect your past Life; also stop a  
little, and consider all the Aggravations of those  
Sins you have been, or are most apt to fall into.]

“ I confess the Folly of my Childhood,  
“ and the greater Sins and Vanities of my  
“ Youth, and the many great Provocati-  
“ ons which, in the Course of my Life, I  
“ have been often, too often guilty of.

“ Forgive, O Lord, forgive, I pray  
“ Thee, all the past Sins and Follies of  
“ my Life, which have been so many and  
“ great, and which I do now, with Shame  
“ and Sorrow, confess and bewail before  
“ Thee,

“ Thee, for thy Mercy’s Sake in Jesus  
 “ Christ. Pardon, O my God, my ma-  
 “ nifold Neglects and Omissions, and slight  
 “ and careless Performances of the Duties  
 “ of Religion, without due Affection and  
 “ Attention of Mind ; that I have not  
 “ served Thee with that Purity of In-  
 “ tention, with that Sincerity of Heart,  
 “ with that Fervency of Spirit, with that  
 “ Zeal for thy Glory, with that Care, and  
 “ Diligence, and Constancy that I ought.

“ Forgive, O Lord, my Sins of Igno-  
 “ rance and Infirmary, which are more  
 “ than can be numbred, but especially  
 “ all my wilful Transgressions of thy  
 “ holy and righteous Laws, the Impurity  
 “ of my Heart and Thoughts, all irregular  
 “ Appetites and Passions, and every sinful  
 “ and wicked Practice, of what Nature or  
 “ Kind soever : These my Transgressions,  
 “ with many more which I cannot remem-  
 “ ber and reckon up before Thee, are all  
 “ in thy Sight, O Lord, and my most se-  
 “ cret Sins are in the Light of thy Coun-  
 “ tenance. When I look back upon the  
 “ Errors and Miscarriages of my past  
 “ Life, and consider with my self what I  
 “ have done, and what I deserve at thy  
 “ Hands, my Flesh trembleth for fear of  
 “ Thee, and I am afraid of thy Judg-  
 “ ments. I am ashamed, O my God, to  
 “ lift up mine Eyes to thee, my God.  
 “ Lord, I am vile, What shall I answer  
 “ Thee ? I abhor my self, and repent  
 “ in Dust and Ashes.

“ Make



“ Make me deeply sensible of the great  
 “ Evil of my Sins, and work in me a  
 “ hearty Contrition for them ; and let the  
 “ Sense of them be more grievous to me,  
 “ than of any other Evil whatsoever.

“ Have Mercy upon me, O Lord, and  
 “ according to thy tender Mercy, forgive  
 “ all my Transgressions, for the Sake of  
 “ my blessed Saviour and Redeemer.  
*Amen.*

2dly, The next Part of Devotion, after Examination and Confession, is, Supplication for Pardon and Mercy, for the Sake, and in Virtue of the Merits and Sufferings of that Lamb of God, who takes away the Sins of the World.

To assist you in this Part of Devotion, meditate much on the Gospel Promises, the Nature and Attributes of God, especially his perfect Goodness and Benignity; that the Foundation of your Faith and Hope may be firm and steady: And if you find any Doubts about the Understanding, or Applying these Promises, consult some pious or learned Friend or Minister, that your Judgment may be set right and clear, so as to prevent the ill Effects of Melancholy, or at least to be able to discern between a reasonable Cause of Disquiet and a natural Oppression of the Spirits. And this Perswasion of God's Love to all who sincerely turn to Him, will secure you from the Terrors of a servile Fear; for as you find your Love of God to increase,

Fear will naturally wear off, and an humble Dependance will grow more and more ; for we can't fear where we love, and where we find in our selves a real Will and Desire to please and serve ; unless it be when we suspect the Persons we fear of Cruelty of Nature, of Injustice, or Ignorance of our Sincerity, which no one can think of God, who has true Apprehensions of Him, or of the Nature and Design of the Gospel and new Covenant in Christ Jesus, of the Excellencies of his Person and Offices, and the infinite Merit of his Obedience and Sacrifice : All these so manifestly setting forth the merciful Nature of Almighty God, his Willingness to forgive the Penitent, his Accepting our Sincerity instead of Perfection, and his Readiness to assist our Weakness, that an honest Mind cannot fall into Despair, but from Error or Distemper.

You may extend these Supplications for Pardon and Mercy, to the removing or preventing those temporal Judgments due to Sin ; and by observing the natural ill Consequences and Mischiefs of disobeying the divine Laws, awaken your Mind to a just Sense of that terrible Share of Judgments you deserve, did not the Mercy of God interpose, who is slow to Anger, and ready to forgive. But since God has a Design of Mercy in the temporal Punishments of this Life, which is a State of Probation and Penitence, let your Prayers, for the removing outward Sufferings, be  
with

with a perfect Resignation and Submission to the Will and Glory of God, your own and your Neighbour's Edification and Profit: If Sufferings are necessary to these Ends, they are good, and not evil; therefore leave the Choice to God, who best knows what is best for you; praying that by Repentance and Sanctification, you may be fitted for Mercies and Blessings, and you need not fear to have them, so far as they are good for you; therefore when you are under Correction, pray rather to have it sanctified than removed, that God, as your Father, will amend you by it, and support you in it, and make you sensible, that no Suffering is so grievous as Sin, and the lying under the Displeasure of offended Mercy.

Also in your Petitions for any temporal Good, the same Resignation and Indifference must be endeavoured; but against real Evil, you cannot pray too earnestly; such as the Wrath of God, the withdrawing his Grace, being left to your self, to a blind Judgment, a hard Heart, a Stupidity in Sin, Unbelief, Error, and final Condemnation, and Separation from the Love of God.

3dly, To conclude this Exercise, renew your good Purposes of sincere and universal Obedience to the Will of God, as revealed in the holy Scriptures; particularly consider where you observe your self most defective, and there renew your Resolutions of greater Care and Watchfulness;



ness ; compare your Heart and Practice with your Baptismal Covenant, and such other good Purposes as you have at any Time made, if agreeable to the Rules of the Gospel.

Then finish your Devotions with praying for the divine Assistance, and Aids of God's Holy Spirit, to render your Endeavours effectual to the attaining those Graces and Virtues you pray for ; your natural Strength is small, and even that is much impaired by evil Customs or former evil Habits : Nor can you ever be more in Danger of falling into Sin or Error, than when you are lifted up with a vain Presumption of your own Sufficiency ; therefore remember that an humble Dependance on God, is your best Security : Only take care that your Prayers for Grace may be sincere ; that you truly desire the Virtue you pray for, and are ready to use the proper Means to attain it ; that you honestly avoid Temptations so soon as observed ; as that Company, those Recreations, Studies or Employments by which you are apt to offend ; and to watch against, and to root out every growing Inclination to your former Sins.

If you are truly willing to leave your Sin, or Sins, and turn to God, God is ready to perform all his Promises, and the Effect will follow : But 'tis your divided Heart between the Fear of God and Love to your Sins, that proves so unfruitful. Therefore be both earnest and constant in your Endeavours to obtain those Graces and Vir-  
tues

tnes you ask in Prayer, and you can't fail ; imploring divine Illumination and Sanctification, that you may never resist those sacred Monitors that incline you to Good, nor grieve the holy Spirit by the Commission of wilful Sin, or the indulging an untentive Temper of Mind, and so not observing or resisting the Checks that Reason and Conscience give in the Beginnings of Disobedience. Carefully avoid all that indispes you to Self-Observation, and the divine Direction ; as the permitting your Heart to be posselt and rent with anxious Cares, or the allowing your self to find a Rest and inward Satisfaction that wholly posselles your Mind in vain Pleasures. Fly all irregular Passions and Affections, either in respect to their Object or their Degree, that so you may neither fix on an unlawful Object, nor on lawful Ones, beyond the due Limits of your relative Duties, or the Merit of the Object you affect.

For if your Concern is over anxious, and feeds Discontent, or occasions the Neglect of other Duties, it may be a Fault, tho' imployed on the most lawful Objects ; as for your Friends, Relations, Countrey, &c.

'Tis true, while we live in the World, and are Parts of Societies, and have Bodies liable to so many Wants, some Cares will be necessary, and some Recreations may be allowable ; yet if you abandon your self to a perpetual Toil in the one, which often brings Grief and Discontent ; or find

resting Complacency in the other, so as to be ready to say, it is good for its to be here, and here shall my Rest be; it is a Sign the Heart is wandered from its true Object, and is pursuing a false End, that will in Conclusion produce nothing but Vanity and Vexation of Spirit.

*A Prayer for the divine Assistance, in order to a more Christian Life, out of Archbishop Tillotson.*

“ **A**ND now, O Lord, in Confidence  
 “ of thy great Mercy and Good-  
 “ ness to all that are truly penitent, and  
 “ sincerely resolve to do better, I most  
 “ humbly implore the Grace and Assist-  
 “ ance of thy holy Spirit, to enable me  
 “ to become every Day better, and to re-  
 “ form whatever has been amiss in the  
 “ Temper and Disposition of my Mind,  
 “ or in any of the Actions of my Life.  
 “ Grant me the Wisdom and Understand-  
 “ ing to know my Duty, and the Heart  
 “ and Will to do it. Vouchsafe to me  
 “ the continual Presence and Direction,  
 “ the Assistance and Comforts of thy ho-  
 “ ly Spirit, whereby I may be disposed  
 “ and enabled to do thy Will with De-  
 “ light and Cheerfulness, and with Pa-  
 “ tience and Contentedness to submit to  
 “ it in all Things. Endue me, O Lord,  
 “ with the true Fear and Love of Thee,  
 “ and with a prudent Zeal for thy Glo-  
 “ ry.



" ry. Encrease in me more and more;  
 " the Graces of Charity and Meekness,  
 " of Truth, and Justice, and Fidelity :  
 " Give me Humility and Patience, and a  
 " Firmness of Spirit to bear every Con-  
 " dition with Constancy and Equality of  
 " Mind.

" Enable me, O Lord, by thy Grace, to  
 " govern all my Appetites, and to subdue  
 " every inordinate Lust and Passion, by  
 " Temperance, and Purity, and Meekness,  
 " of Wisdom, setting Thee always before  
 " me, that I may not sin against Thee.  
 " Create in me a clean Heart, O God, and  
 " renew a right Spirit within me. Puri-  
 " fie my Soul from all evil Thoughts and  
 " Inclinations, from all bad Intentions and  
 " Designs. Deliver me, O Lord, from  
 " Pride and Vanity, from immoderate  
 " Self-Love, and obstinate Self-Will, and  
 " from all Malice, and Envy, and Ill-will  
 " towards any.

" Make me to love Thee, as I ought,  
 " above all Things; and let the Interest  
 " of thy Honour and Glory be ever dearer  
 " to me than my own Will or Reputa-  
 " tion, or any temporal Advantage what-  
 " soever.

" Subdue in me the evil Spirit of Wrath  
 " and Revenge, and dispose my Heart pa-  
 " tiently to bear Reproaches and Wrongs,  
 " and to be ready not only to forgive,  
 " but to return Good for Evil.

" Assist me, O Lord, more especially in  
 " the faithful and conscientious Discharge

“ of the Duties of that Station in which  
 “ Thou hast placed me ; and grant that I  
 “ may employ all those Talents and Ad-  
 “ vantages that thy bounteous Providence  
 “ has intrusted me with, for thy Glory,  
 “ and the Good of my Neighbour.

“ Confirm me, O my God, in all these  
 “ holy Resolutions, and do Thou keep it  
 “ for ever in the Purpose of my Heart,  
 “ to perform them to the utmost of my  
 “ Power. All which I humbly beg for  
 “ thy Mercies Sake in Jesus Christ.  
*Amen.*

*A Prayer of Intercession out of the same  
 Author.*

“ **I** Thine unworthy Servant, desire like-  
 “ wise humbly to interceed with Thee,  
 “ the God and Father of All, for all Man-  
 “ kind ; that Thou wouldest be pleased to  
 “ have Compassion upon their Blindness  
 “ and Ignorance, their gross Errors and  
 “ their wicked Practices. Send forth, I  
 “ beseech Thee, thy Light and thy Truth,  
 “ to scatter that thick Darkness which  
 “ covers the Nations, and overspreads  
 “ so great a Part of the World, that  
 “ thy Way may be known upon Earth,  
 “ and thy saving Health among all Na-  
 “ tions.

“ Bless and preserve thy Church, dis-  
 “ persed over the Face of the Earth ; re-  
 “ store to it Unity and Concord, in the

“ Acknow:

" Acknowledgment of the Truth, and the  
 " Practice of Righteousness and Goodness.  
 " Remove out of it all Errors and Corru-  
 " ptions, all Offences and Scandals, all Di-  
 " visions and Dissentions, all Tyranny and  
 " Usurpation over the Minds and Consci-  
 " ences of Men ; that they who profess the  
 " same Faith, may no longer persecute  
 " and destroy one another ; but may be  
 " kind and tender-hearted one towards  
 " another, as it becomes Brethren, and  
 " those that are Heirs of the same com-  
 " mon Salvation.

" I beseech Thee, more especially, to be  
 " merciful to that Part of thy Church,  
 " which Thou hast planted in these King-  
 " doms. Pity the Distractions, and heal  
 " the Breaches of it. Purge out of it all  
 " Impiety and Prophaneness : Take away  
 " those Mistakes and mutual Exasperati-  
 " ons which cause so much Distemper and  
 " Disturbance, and restore to it Piety and  
 " Virtue, Peace and Charity. Endue the  
 " Pastors and Governours of it, with the  
 " Spirit of true Religion and Goodness,  
 " and make them zealous and diligent to  
 " promote it in those who are under their  
 " Instruction and Care. Give them Wis-  
 " dom to discern the best and most pro-  
 " per Means of composing the Differences  
 " of this miserably divided Church, the  
 " Heart to endeavour it, and by thy Bles-  
 " sing upon their Endeavours, the Hap-  
 " piness to effect it.

" Be



“ Be merciful, O God, to this my na-  
 “ tive Country, with all other Reformed  
 “ Kingdoms and States: Unite them in  
 “ thy Truth, perfect them in Charity.  
 “ Bless more especially our Gracious So-  
 “ vereign the Queen. Endue Her with all  
 “ those Graces and Virtues which may fit  
 “ Her for that high Station wherein Thou  
 “ hast placed Her. Give Her Wisdom and  
 “ Resolution for such a Time as this: Dis-  
 “ cover and defeat all the Designs of wick-  
 “ ed and unreasonable Men against Her  
 “ and her Government: Make Her a  
 “ great and successful Example of Piety  
 “ and Virtue, to an evil and degenerate  
 “ Age. Direct and bless all her Counsels  
 “ and Resolutions, especially in the Choice  
 “ of those who rule under Her in Church  
 “ and State, that they may every one do  
 “ their Duty in their several Stations, as  
 “ may be most for thy Glory, and the  
 “ publick Good, remembering the Account  
 “ they must all one Day make.

*Use this  
 in time of  
 War.*

“ Bless all our Allies: O righteous Lord,  
 “ that lovest Righteousness and hatest  
 “ Falshood and Wrong, do Thou stand by  
 “ us in the Maintenance of that just Cause  
 “ in which we are engaged, and bless us  
 “ with Union and good Success. And in  
 “ thy god time, O Lord, restore Peace  
 “ to Christendom; put an End to those  
 “ bloody Wars and Desolations where-  
 “ with it hath been so long and so mi-  
 “ serably harrassed; and when Thou seest  
 “ it best and fittest, manifest thy glori-

ous

" ous Justice in giving a Check to that Am-  
 " bition and Cruelty which has been the  
 " Cause of so great Calamities to so  
 " great a Part of the World. O God, to  
 " whom Vengeance belongeth, O God, to  
 " whom Vengeance belongeth, shew thy  
 " Self; lift up thy Self, Thou Judge of the  
 " Earth, and render a Reward to the  
 " Prowd; scatter the People that delight  
 " in War; let the Wickedness of the  
 " Wicked come to an End, but do Thou  
 " establish the Just.

" Be merciful, O God, to all that are  
 " in Affliction or Distress, that labour un-  
 " der Poverty, or Persecution, or Capti-  
 " vity; under bodily Pains and Diseases,  
 " or under Temptation and Trouble of  
 " Mind. Be pleased to support and com-  
 " fort them, and in thy due time, deli-  
 " ver them according to thy great Mer-  
 " cy. I beseech Thee, O Lord, of thy  
 " great Goodness, to bless, as most meet,  
 " all my Relations and Friends.

" Forgive, I beseech Thee, most mer-  
 " ciful Father, to all mine Enemies, all  
 " their Malice and Ill-will towards me,  
 " and give them Repentance and better  
 " Minds; which I heartily beg of Thee  
 " for them, as I my self hope for Mercy  
 " and Forgiveness at thy Hand; thro' the  
 " Merits and Mediation of Jesus Christ,  
 " my most merciful God and Saviour.

*Amen.*

This Exercise being long, you may di-  
 vide it into Parts, with proper Reflections  
 be-

between each Part; or when you have Time, or find no Weariness, but your Attention keeps steady, go through the whole devotional Part at once.

But before you leave your Closet, or in some convenient Part of the same Day, consider again what may be the properest Means, and most likely to succeed in the accomplishing that great End of all Devotion, the walking worthy of your Christian Vocation, and as becomes one dedicated to God's Service, and entred into Christ's School, as his Disciple; especially have in your View those Sins and Infirmities that you are most liable to, from natural Constitution, from your Conversation, or Condition of Life, your Place or Calling. Also consider how to perfect those Christian Graces, moral Virtues, or intellectual Qualities you yet find low and defective in your self.

Only in making your good Resolutions, observe these Rules.

*First*, Remember all wilful Sins must be renounced and resolved against, before you can hope you are in a State of Salvation, or a Child of God.

*2dly*, You must resolve to obey all God's Commands, so far as you know them, and sincerely endeavour it by the Use of proper Methods, tho' thro' your Infirmities, you fall short of Perfection in your Obedience. But,

*3dly*, Where there is no Command or Prohibition, bind not your self positively,  
or



or for long Periods of Time in Things indifferent, and where it is lawful to do or not to do; but try the Usefulness of such Impositions on your Liberty to the great Ends of Religion, and their Suitedness to your own Strength, by short Periods of some Days, Weeks, Months, and then renew or cancel those Resolutions of any extraordinary Acts of Piety, Exercises of Self-denial, Charity, or the like, as you see Cause; never forgetting this Caution, that whatever tends not to some real Good to your self or your Neighbour, but is only needlessly uneasie, is so far from being religious, that 'tis Superstition and Folly.

To prevent which, I advise you, especially till you have more Age and Experience, that you be not rash, or make any Resolutions not clearly warranted by God's Word, on a sudden Excitation of Mind; but consider them carefully again and again; try if they will abide the Test of Reason, and Rule of the holy Scriptures; for if they are only fanciful Affectations, they will minister more to Vanity and Self-conceit, than real Holiness: But the safest Way is, first to advise with some sober and pious Guide, of some Years and Experience; for the most Part, all such Free-will Offerings, tho' never so good and well chosen, had far better be the Sacrifice of every Day, and not to oblige longer, without renewing them, to tye your self for long Periods of Time,  
which

which may prove a Snare to Sin, instead of a Help to Devotion; for such extraordinary Vows are generally rash and superstitious, the Effects of Weakness or Fear, and are often practised with Vanity, and an ill-natured Severity to others who do not.

To conclude: Before you leave your Closet, pray for Perseverance, and a truly mortified Spirit, and rest not in the outward Performance, but observe the Manner and End of your Humiliation, which is not a bare confessing your Sins, or afflicting your Body, which is the Means, not the End of Repentance; for that consists in a sincere Reformation of Life, in an entire Mortification of your Passions and irregular Affections, in the subduing your Will to the Will of God, and in establishing a true Dominion over your self, in which the Liberty, or rather the Sovereignty of your rational Faculties consists; which will enable you to receive, with Love and Complacency, either Comforts or Sufferings, as it seems meet to the wise Disposer of all Things to send them to you.

Finish your Devotion with a short Commemoration of Christ's Sufferings, praying that the Merit of his Sacrifice may be accepted, as the Propitiation for your Sins; that you may be purified in the Blood of the Lamb; and the Offering of your Soul and Body, may be acceptable, for the Sake, and in Union with that only perfect Sacrifice, and in Virtue of the

the powerful Intercession of that great High-Priest, who is entred within the Vail, Christ Jesus.

Consider Christ's appearing in the Flesh; not only as your Redeemer from Punishment, but as your Instructor and Example, to make you truly good and holy, and the greatest Manifestation of God's Love to Men, which ought to dispose you to an humble and filial Confidence in God's Mercy, since God that spared not his own Son, will deny nothing needful to the Salvation of those who serve him, and trust in him.

If any Business of Necessity or Charity, calls you away before the End of this Exercise, dispatch it without Scruple, and return to your Closet; but avoid needless Interruptions, and spend the rest of the Day, if conveniently you can, in Acts of Charity, and in the doing Good: As dispensing Alms, visiting the Sick, the Afflicted, the Troubled in Mind, taking the Part of the Oppressed, assisting the Widow and Fatherless in their Business, instructing the Ignorant, and the like, according to your Opportunities and Leisure.

But do not indulge vain Recreations, and as much as you can, avoid making unprofitable Visits; but if such are made to you, appear not morose, but receive them civilly and cheerfully; for nothing becomes Religion worse than a sour Behaviour: Only be careful of your Conversation, that its Levity indispose you not, nor disturb



disturb the Sedateness of your Mind : If at any Time you have made any particular Resolutions, keep them in Writing, and read them over on these Days; but rather keep your Christian Liberty untangled, as to positive Vows; for a few Rules often considered, and well observed, will advance you faster in true Piety, than the multiplying Resolutions, little regarding how you keep them.

To your Evening Prayers, add Petitions for God's accepting your Humiliation, and pardoning what is defective, and for Grace to live to God's Glory and your own Salvation : Also pray for the Conversion of Sinners, those especially that you have tempted to any Sin, or been tempted by, &c.

*An Advertisement concerning Fasting.*

**F**ASTING is one of those Duties that belong to us as Sinners, or liable to Sin and Punishment; it being an outward Expression of Sorrow for some Faults committed, or Punishment feared and deserved; for which Ends all publick Fasts are appointed, and ought to be observed as strictly as is consistent with our Strength, and little Indispositions are rather to be endured, than publick Order greatly slighted. But I mean by publick Fasts, only such as are particularly commanded by Authority, not all those the Rubrick appoints, most  
of

of which, by general Disuse, cease to be of Obligation; or if you think fit to keep up the Observation of some or more of them, I think they are rather to be considered as private Fasts, which may be regulated by the following Rules, or any other as found most conducing to the several Ends of Fasting.

Fasting is a Duty of no Self-excellency at all; for in that Sense, neither if we eat are we the worse, or if we forbear, are we the better; for Meat commendeth us not to God; but it is a Means in Order to an End, and in Proportion to its Subserviency to the End or Ends of Virtue and Piety, is good, useful, and necessary.

1. Fasting is absolutely necessary, and a Duty of it self (even when through other Hindrances, extraordinary Devotion is not added to it) to all such Persons as are inclined to Excess in Eating, either as it respects the Quantity or Delicacy of Meats and Drinks; for in this Case, it is not only fit to break so detestable a Habit by proper Mortifications, but to inflict some Punishment on the Body and Senses, whose Gratification by Gluttony, does so visibly and certainly cloud the Mind, and indispose it for the Exercise of its noblest Faculties. Therefore so far as Abstinence and Fasting is of use to restrain or cure this or any other irregular Appetite or Passion, so far it is a Part of natural Religion, and of absolute Obligation.

2. It is useful as it respects extraordinary Devotion ; for which, more than ordinary Retirement is required ; and consequently Absence from publick Meals, where Company is apt to dissipate the Thoughts, is of good Use ; but as to Degrees of Fasting, it is to be left wholly to the Choice of the Party, who alone is a proper Judge how far Fasting is of Advantage or Disadvantage to the Intenseness and Life of their Devotions, and where it does not serve ; especially where by Fumes and Vapours it rather defeats than answers these Ends. In this Case, it is so far from being a Duty, that 'tis a Superstition to think that God is pleased with such unreasonable Pieces of Will-worship, no where commanded.

3. Fasting acquires a real Goodness, when you deny your self a Meal, or your usual Food, to enable you to give to those who are in extream Necessity ; or because you are called away to perform some Act of Charity, by which you exercise some Christian Virtue your self, and perform some real Good to another : In such Cases, to neglect Meat and Drink, *that we may do the Will of our Father in Heaven*, is a truly noble Occasion of Fasting, which elevates the Mind, and by the Pleasure it receives, generally preserves the Body from being hurt by it ; whereas the superstitious Fasts, and acted Sadness, and tedious Devotions of some ill-instructed, but devout Persons, leave their Mind soure, their Spirits low, their



their Health impaired; and instead of Joy and Admiration at the Beauty and Charms of true Virtue and Piety, they sink under the Burden of a disordered Imagination, that represents God as a severe Master, and his Laws as arbitrary and difficult Obligations.

By Fasting, I mean not a superstitious Distinction of Meats, but a total Abstaining from all Food, so far as Health will bear: And here devout Persons are not to act by Example, but to judge for themselves; and because some Constitutions can without Hurt, nay, with Advantage to Health, fast long, they who are not so made, are not to think they must do so, any more than because a strong Man can carry a great Weight, a weak one is to undertake to do it; for in such Cases, it is Presumption and Folly, and not Religion; and we have no Reason to expect God should preserve our Health and Life by Miracle, when we refuse to do it by the ordinary Methods appointed for our Preservation; therefore to those who cannot bear a total Fast till Evening, let them take such a Proportion of Food, and at such Hours, as will enable them to carry on their Retirement with most Advantage to their Spiritual Improvement; only observing one general Rule, that the Provision of Fasting Days for your self or Family, be such as is least expensive, (that you may give the more to the Poor) and give less Trouble in the preparing; that

your Servants may not be more wearied to prepare a Fast than a Feast: which is what I have often disliked in the Practices of the *Roman Church*, (beside the Superstition of making a Fast consist in the Distinction of Meats) their Fasting Days being of Fish and other Things, much more expensive than plain Meat, and giving much more Trouble, that they may by Arts of Cookery, and Variety of Dressing, make what is allowed, as agreeable as may be. So that the Rich, for whom Fasting is in all Respects most proper, have little or no Mortification; and the Poor, whose Labour and hard Fare makes it very improper, suffer a great deal by that Restraint. To conclude: For the Degrees or Frequency of private Days of Abstinence or Fasting, it is to be left to every one's Liberty; nor are you to censure or give Rules to others; and for the Sort of Food, let it be what will best contribute to Health, is cheap, simple, and easily provided.

Mat. 6. *Moreover when ye fast, be not as the Hypocrites, of a sad Countenance: For they disfigure their Faces, that they may appear unto Men to fast. Verily, I say unto you, they have their Reward.*

Ver. 17. *But thou when thou fastest, anoint thy Head, and wash thy Face:*

Ver. 18. *That thou appear not unto Men to fast, but unto thy Father which is in secret: And thy Father which seeth in secret, shall reward thee openly.*

And

*And she was a Widow of about fourscore Luke 2.  
and four Years; which departed not from the 37.  
Temple, but served God with Fastings and  
Prayers, Night and Day.*

*Blow the Trumpet in Sion, sanctifie a Fast, Joel 2.  
call a solemn Assembly. 15.*

*Gather the People: Sanctifie the Congrega- Ver. 16.  
tion: Assemble the Elders: Gather the Chil-  
dren and those that suck the Breasts: Let the  
Bridegroom go forth of his Chamber, and the  
Bride out of her Closet.*

### C H A P. III.

*Some Rules for the Implying of the Lord's  
Day.*

*1st, RISE as early as your Health will  
bear, at least as early as on o-  
ther Days; by this I mean not to disallow  
the Sleep of a full Refreshment, to pre-  
vent such Drowiness as might otherwise  
render your private Retirement unprofi-  
table, or your Attendance on publick Du-  
ties irreverent and unedifying; but you  
must not indulge unnecessary Sleep, which  
rather dulls than refreshes the Mind; but  
give the Lord's-Day an early Welcome:  
In order to which, consider that no Day *Reflecti-*  
is so well worth the improving, as this *ons at*  
Day: And will you, after the ill Example *your first*  
of the Slothful and Prophane, indulge your *Rising.**



Ease, and make it only a Rest to your Body? This is at best but to keep the Sabbath appointed for the Ox and Ass. Is it a Holy-Day, and will you not imploy it in holy Exercises? Is it the Lord's Day, and will you take it to your self, and neglect his Service; forget you were created by his Power, redeemed by his Mercy, and are preserved and live by the Wisdom of his Providence?

*Short Ejaculations at Rising.*

" O Lord, by thy Resurrection, raise  
" me into Newness of Life, affording me  
" all the Means of Repentance.

" O God of Peace, who didst bring a-  
" gain from the Dead the Lord Jesus Christ,  
" the great Shepherd of the Sheep, thro'  
" the Blood of the everlasting Testament,  
" make me perfect in every good Work  
" to do thy Will, working in me that  
" which is well-pleasing in thy Sight,  
" through Jesus Christ; to whom be Glory  
" for ever.

" O Thou, who upon this Day didst  
" send down thy most holy Spirit on  
" thy Disciples, withdraw not the same  
" from me, but renew it daily in me more  
" and more, till I come to thy heavenly  
" Kingdom.

Psal. 84. O how amiable are thy Dwellings, Thou  
1. Lord of Hosts!

Ver. 2. My Soul has a Desire and Longing to en-  
ter into the Courts of our Lord.

Psal. 84. For one Day in thy Courts is better than  
10. a Thousand. I had rather be a Door-keeper  
in

*in the House of my God, than to dwell in the Courts of Ungodliness.*

2dly, Let not your Dress be so negligent as to be remarkable and give Offence; and on the other hand, let it not be so nice as to take up much Time, or by its Uncommonness attract the Eyes of the Beholders, and so be a Snare to them as well as your self; generally avoid putting on new Cloaths on the Lord's-Day; it takes up too much Time, and too much employs the Imagination. *The King's Daughter is all glorious within.*

3dly, To your usual Morning Exercise, add some Devotions relating to the Duties of the Day.

1. Pray that all the World may be brought to the Knowledge of the true God, and Obedience of Christ; that his Kingdom may be perfected and hastened; that the Heathen may be given to his Inheritance, and the outmost Parts of the Earth to his Possession, &c.

2. That all who profess to believe in Christ, may agree in the Truth of his holy Word, and live in Unity and godly Love, and observe this holy Day suitably to its End and Institution; pray that God would send faithful Labourers into his Vineyard; such as are truly taught of Him, and vested with a divine Authority and spiritual Mission, an inward Love and Call to the Duties, as well as an outward Call to the Privileges of a Minister; that God

would open to them a Door of Utterance to speak the Mysteries of Christ, not in the Words which Mens Wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual Things with Spiritual.

3. Pray for those that hear, that God's Word may be received in Love, with Reverence and Submission ; that it may be as Seed sown in good Ground, bringing forth Fruit unto eternal Life.

4. Pray that the Blessing of God, and the powerful Operation of his Holy Spirit, may so accompany his Word, and the faithful Dispencers of those sacred Treasures, as to make it effectual to the Enlightening the Ignorant and the Erroneous, the Convincing and Converting the Sinner, the Comforting and Incouraging the Obedient and Broken-hearted, and the Building up the whole Church of God, by true Faith and Holiness, unto Salvation, till all is perfected in Glory that shall have no End.

If more Time remains, after your Morning Devotions are ended, imploy it in reading the Holy Scriptures, or other Books of Divinity, Prayer and Meditation ; but be sure so to order your private Devotions, Dressing, and the necessary Affairs of your Family, that you may come early to the publick Assemblies, to join in the Beginning of the Service, and do your Endeavour that all under your Care, Children, Friends, and Servants, do the same.

As



As you go to Church, keep your Thoughts on some devout Subjects; reflect how unworthy you are to be admitted into the House of God; and think of the great Happiness and Advantage of enjoying such Privileges, with the Danger and Ingratitude of slighting and abusing them; or repeat proper Passages of Scripture; which Method, if seriously practised, will in great measure prevent the Entertainment of such impertinent and worldly Thoughts, which once willingly admitted, will perhaps follow you to Church, and disturb your most solemn Devotions there.

*If thou turn away from doing thy Pleasure Isa. 58. on my holy Day, and call the Sabbath a Delight, the Holy of the Lord, honourable, and shalt honour him, not doing thy own Ways, or finding thy own Pleasure, nor speaking thine own Words, then thou shalt delight thy self in the Lord.*

“ O my God, I desire to dedicate this  
 “ Day to thy Worship and Service; to  
 “ cast out of my Mind all vain and worldly  
 “ Imaginations; to drive away those  
 “ Prophaners of thy Temple; to sweep  
 “ away the Defilements of what is Evil;  
 “ and according to my poor Ability,  
 “ to garnish, at least with Sincerity  
 “ and good Desires, the House and Temple  
 “ of my Heart; but most merciful Lord,  
 “ leave it not empty of thy Grace; abide  
 “ with me, guide me with thy holy  
 “ Spirit, and the evil Ones will not dare  
 “ to

“ to trouble me ; but I shall be safe, full  
“ of Delight, full of that Joy and Peace  
“ which surpasses the Understanding of  
“ all who know it not.

*Remember the Sabbath Day to keep it holy.*

Psal. 122. *I was glad when they said unto me, Let*

1. *us go into the House of the Lord.*

---26. 8. *Lord, I have loved the Habitation of thy  
House, and the Place where thine Honour  
dwelleth.*

---116. 18. *I will pay my Vows unto the Lord, now, in  
the presence of all his People.*

Ver. 19. *In the Courts of the Lord's-House.*

Heb. 10. *Not forsaking the Assembling your selves to-  
25. gether, as the manner of some is---*

“ O my God, hear the united Prayers  
“ of thy Servants for each other, and  
“ pardon every Soul that is not prepared  
“ according to the Preparation of the  
“ Sanctuary, and destroy us not, for the  
“ Sake of our great High-Priest, the Lord  
“ Jesus.

*As you enter into the Church, say :*

“ Lord, I am not worthy Thou shouldest  
“ come under my Roof---God be merciful  
“ to me a Sinner.

“ Accept, O Lord, this Day, the Sacri-  
“ fices of our Prayers and Praises, [of our  
“ Alms and Oblations,] of our Souls and  
“ Bodies, in the Virtue of that only per-  
“ fect Sacrifice once offered, that Lamb  
“ without Spot, that taketh away the  
“ Sins of the World.

*Keep*

*Keep thy Foot when thou goest into the House of God, and be more ready to hear, than to give the Sacrifice of Fools.* Eccl. 5. 1.

Enter the Church with a grave, composed Behaviour, taking such Place as is allotted for you, or may be had without Disturbance; not being ashamed or displeased if it happens to be among the meaner Sort; yet not affectedly chusing it, out of an Ostentation of Humility, but indifferently, as it falls out, and is least troublesome to your self or others.

*I had rather be a Door-keeper in the House of God, enjoy the lowest Privilege, than to dwell, or bear Rule, in the Tents of Ungodliness.* For whose Society is so wretched as God's Enemies, as such whose Minds by Vice have lost the Dignity of the rational Nature? Who so noble as God's Children and Friends, as Souls elevated to a Nearness to God by Virtue and divine Love? Glory not in the Favours of the Wicked, nor ever be ashamed to be found in the Company of God's Servants, least their Lord and King be ashamed to own you in the great Day of Recompence, when not the most Noble of this World, but the most Holy, shall shine with the greatest Glory. Psal. 14. 10.

*My Brethren, have not the Faith of our Lord Jesus Christ, the Lord of Glory, with respect of Persons.* Jam. 2. 1.

*For if there come unto your Assembly a Man, with a gold Ring, in goodly Apparel, and there come in also a poor Man in vile Rayment;* Ver. 2. And



Jam. 2. 3. *And ye have Respect to him that weareth the gay Cloathing, and say unto him, Sit thou here in a good Place ; and say to the Poor, Stand thou there, or sit thou here under my Footstool.*

Ver. 4. *Are ye not then partial in your selves ?*

Ver. 5. *Hath not God chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom which he has promised to them that love him ?*

Ver. 6. *But ye have despised the Poor —*

Having taken the Place that was empty, or was left for you, offer an Act of Adoration to God.

Rev. 4. *“ Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.  
“ I adore and worship Thee, O my God,  
“ who liveth for ever and ever : I dedicate my self to Thee, I cast my self before thy Throne, to beg Pardon and  
“ Mercy, and the Grace of thy holy  
“ Spirit, for the Sake of Christ Jesus.  
Amen.*

*“ O Lord, enable both me thy unworthy Servant, and all who are this  
“ Day met in thy Name, to offer unto  
“ Thee our reasonable Service ; to worship  
“ Thee in Spirit and in Truth, according  
“ to thy Will and Word ; to do it with  
“ Attention and Zeal, with Minds purified  
“ from Sin, and freed of Prejudices.*

*“ O Thou, who art the Way, the  
“ Truth, and the Life, who lighteneth  
“ every one that cometh into the World,  
“ guide*

" guide all that seek Thee this Day in  
 " Sincerity, to a true discerning between  
 " the Spirit of God, and those Doctrines  
 " that are according to Godliness ; and  
 " such as Mens Wisdom only teacheth,  
 " Doctrines no where revealed, and Du-  
 " ties no where commanded ; and for  
 " which there is no Promise of Assistance  
 " to perform, or Reward when per-  
 " formed.

If you have more Time before the pub-  
 lick Prayers begin, you may imploy your  
 Thoughts on such Meditations and Aspi-  
 rations as will arise from the following  
 Texts of Scripture, or any other you may  
 chuse ; that so idle Discourse and gazing  
 about indispose you not for a truly de-  
 vout and recollected Mind, in joining with  
 the Congregation in the Common Prayers  
 of the Church.

*He that is of God heareth his Word.* John 8.

*\*But in vain do they worship me, teaching  
for Doctrines the Commandments of Men.* 47. \*Mat. 15.

*† Making the Commandments of God of no  
Effect, through your Traditions.* 9. † Ver. 6.

*Who hath required these Things at your  
Hands?* Isa: 1. 12.

*Believe not every Spirit, but try the Spirits  
whether they are of God : Because many false  
Prophets are gone into the World.* John 4. 1.

*To the Law and to the Testimony : if they  
speak not according to this Word, it is because  
there is no Light in them.* Isa. 8. 20.

Tho'

Gal. 1. 8. *Tho' we or an Angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.*

Prov. 2. 3. *If thou cryest after Knowledge, and liftest up thy Voice for Understanding.*

Ver. 5. *Then shalt thou understand the Fear of the Lord, and find the Knowledge of God.*

Luke 8. 18. *Take heed how ye hear.*

The Parable of the Sower, applied to your self, may be sometimes a proper Theme for your Meditations.

James 1. 21. *Receive with Meekness the engrafted Word, which is able to save your Souls.*

1 Pet. 2. 2. *As new-born Babes, desire the sincere Milk of the Word, that ye may grow thereby.*

Joh. 8. 47. *He that is of God, heareth God's Word.*

1 Cor. 2. 14. *But the natural Man receiveth not the Things of the Spirit, neither can he know them, because they are spiritually discerned.*

Heb. 2. 1. *Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.*

Ver. 2. *For if the Word spoken by Angels was steadfast, and every Transgression and Disobedience received a just Recompence of Reward,*

Ver. 3. *How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him?*

Jam. 1. 22. *Be ye Doers of the Word, and not Hearers only, deceiving your selves.*

Luke 11. 28. *Blessed are they that hear the Word of God, and keep it.*

Thou



Thou art worthy, O Lord, to receive Glory, Rev. 4.  
Honour, and Power: for thou hast created all 11.  
Things, and for thy Pleasure they are and  
were created.

Great and marvellous are thy Works, Lord -- 15: 3.  
God Almighty, just and true are thy Ways  
thou King of Saints.

Who shall not fear Thee, O Lord, and Ver. 4.  
glorifie thy Name! For Thou only art holy,  
for all Nations shall come and worship before  
Thee.

Thou shalt worship no other God: for the Exod. 34.  
Lord, whose Name is Jealous, is a jealous 14.  
God.

Ye shall make ye no Idol or graven Image, Levit. 26.  
to bow down unto it, for I am the Lord your 1.  
God.

For ye saw no manner of Similitude on the Deut. 4.  
Day that the Lord spake unto you. 15.

Only ye heard a Voice. Ver. 12.

They that worship God, must worship him in Joh. 4. 24  
Spirit and in Truth, for the Father seeketh  
such to worship him.

Where two or three are gathered together Mat. 18.  
in my Name, there I am in the midst of 20.  
them.

God is greatly to be feared in the Assembly Psal. 89.  
of the Saints, and to be had in Reverence of all 7.  
them that are round about him.

The Eyes of the Lord are over the Righ- -- 34. 15.  
teous, and his Ears are open unto their  
Prayers.

But the Countenance of the Lord is against Ver. 16.  
them that do Evil.

The

Gal. 1. 8. *Tho' we or an Angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.*

Prov. 2. 3. *If thou cryest after Knowledge, and liftest up thy Voice for Understanding.*

Ver. 5. *Then shalt thou understand the Fear of the Lord, and find the Knowledge of God.*

Luke 8. 18. *Take heed how ye hear.*

The Parable of the Sower, applied to your self, may be sometimes a proper Theme for your Meditations.

James 1. 21. *Receive with Meekness the engrafted Word, which is able to save your Souls.*

1 Pet. 2. 2. *As new-born Babes, desire the sincere Milk of the Word, that ye may grow thereby.*

Joh. 8. 47. *He that is of God, heareth God's Word.*

1 Cor. 2. 14. *But the natural Man receiveth not the Things of the Spirit, neither can he know them, because they are spiritually discerned.*

Heb. 2. 1. *Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip.*

Ver. 2. *For if the Word spoken by Angels was steadfast, and every Transgression and Disobedience received a just Recompence of Reward,*

Ver. 3. *How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him?*

Jam. 1. 22. *Be ye Doers of the Word, and not Hearers only, deceiving your selves.*

Luke 11. 28. *Blessed are they that hear the Word of God, and keep it.*

Thou art worthy, O Lord, to receive Glory, Rev. 4.  
Honour, and Power: for thou hast created all 11.  
Things, and for thy Pleasure they are and  
were created.

Great and marvellous are thy Works, Lord ---15:3.  
God Almighty, just and true are thy Ways  
thou King of Saints.

Who shall not fear Thee, O Lord, and Ver. 4.  
glorifie thy Name! For Thou only art holy,  
for all Nations shall come and worship before  
Thee.

Thou shalt worship no other God: for the Exod. 34.  
Lord, whose Name is Jealous, is a jealous 14.  
God.

Ye shall make ye no Idol or graven Image, Levit. 26.  
to bow down unto it, for I am the Lord your 1.  
God.

For ye saw no manner of Similitude on the Deut. 4.  
Day that the Lord spake unto you. 15.

Only ye heard a Voice. Ver. 12.

They that worship God, must worship him in Joh. 4. 24  
Spirit and in Truth, for the Father seeketh  
such to worship him.

Where two or three are gathered together Mat. 18.  
in my Name, there I am in the midst of 20.  
them.

God is greatly to be feared in the Assembly Psal. 89.  
of the Saints, and to be had in Reverence of all 7.  
them that are round about him.

The Eyes of the Lord are over the Righteous, --34. 15.  
and his Ears are open unto their  
Prayers.

But the Countenance of the Lord is against Ver. 16.  
them that do Evil.



Prov. 15. *The Sacrifice of the Wicked is an Abomi-*  
 8. *nation to the Lord.*

Mat. 15. *This People draweth nigh unto me with*  
 8. *their Mouths, and honoureth me with their*  
*Lips, but their Heart is far from me.*

Mat. 21. *Not every one that saith unto me, Lord,*  
*Lord, shall enter into the Kingdom of Heaven ;*  
*but he that doth the Will of my Father which*  
*is in Heaven.*

Mat. 21. *My House shall be called a House of Prayer,*  
 13. *but ye have made it a Den of Thieves.*

Acts 27. *And upon the first Day of the Week, when*  
 7. *the Disciples came together to break Bread,*  
*Paul preached unto them.*

Rev. 1. *I was in the Spirit on the Lord's-Day.*

10. *Upon the first Day of the Week, let every*  
 1 Cor. 16. *one of you lay up in Store as God hath prospered*  
 2. *him.*

Lam. 3. *Lift up our Heart with our Hands*  
 41. *unto God in the Heavens.*

Deut. 12. *Unto the Place which the Lord your God*  
 5. *shall chuse — to put his Name there — even*  
*unto his Habitation shall ye seek, and thither*  
*shall ye come.*

*An Ejaculation before or after the Church*  
*Service.*

“ **I**T is very meet, right, and my bound-  
 “ **E**n Duty and Privilege, that I should  
 “ at all Times, in all Places, give Thanks  
 “ unto Thee, O Lord, holy Father, Al-  
 “ mighty and everlasting God : Therefore  
 “ with Angels and Arch-Angels, and all  
 “ the Company of Heaven, I laud and  
 “ magnifie thy glorious Name, evermore  
 “ praising

“ praising Thee, and saying, Holy, holy,  
 “ holy, Lord God of Hosts, Heaven and  
 “ Earth are full of thy Glory; Glory be  
 “ to Thee, O Lord, most High.

When the Minister begins the publick Service, leave off your private Meditations, and attend to the Exhortation: Its Design is to set out the End of publick Assemblies, and the Duties there to be performed; also to fix the Mind, that the following Prayers may be more intent.

Join in the Confession with a truly penitent Heart, and a deep Sense of your own Sins, and the Sins of the Nation.

Apply the Absolution with a full Perswasion that those who perform the Conditions, and are disposed by true Faith and sincere Repentance, shall receive all the Benefits and Promises of the New Covenant, Pardon of Sin, the Assistance of the Spirit of God, the Grace of Perseverance, and eternal Life: Rejoice in God's Goodness, who willeth not the Death of a Sinner, but rather that he repent and live; and rejoice in the Declaration of this his Mercy on Gospel Conditions, for the Comfort and Encouragement of sinful Creatures. In all the following Prayers do your Endeavour to keep a steady Attention and a quiet Zeal; that you pray with the Spirit, and with the Understanding also: And whenever you perceive your Thoughts wander, be humbled for your Infirmary, and recal them to their Duty,

P by

by a short Aspiration; as, *Lord help me, or, Lord pity my Weakness, Lord pardon my Infirmities, or, my Sin*, if the Wandring was indulged; but stay not to reflect or examine what the Wandring began at, how it came, or the like; for such Reflections only prolong and increase the Fault; but neglect them, and make an immediate Return to God, by a Sense of your own Weakness, and a Dependance on his Grace and Mercy.

It is of great Use to have a full and clear Understanding of the Scope and comprehensive Sense of the Prayers you join in, that so you may be able to enlarge them into a Sort of mental Paraphrase and Application, and join with them proper Aspirations, which is a great Help to Attention and Seriousness.

You will be able to do this the better, if you sometimes read over some brief clear Explication of the Church Liturgy, and make it sometimes the Subject of your Meditations, till you find you are able to join in it with spiritual Profit. This is a good Direction to all, but it is most necessary to those who frequent Cathedral Service; for Singing taking more Time than a bare Repetition, without such useful Applications, their Devotion will grow flat, or their Minds be apt to wander or stand still. General Confession, Thanksgiving, and especially Intercession, being the proper and essential Parts of publick Prayers, the publick Offices are therefore very fitly so composed;



composed; for what is Particular to any single Persons, either of Sin committed, Grace desired, or Mercy received, is best performed in the Closet and private Retirements: But as all Christians are concerned in the Prosperity of Christ's Church, in the Blessings of good Government, and the like, and will suffer more or less under the publick Calamities of War, Famine, Pestilence, &c. therefore it is highly reasonable, that the Devotions of publick Assemblies should be formed to these Purposes, since Christian Charity obliges us to desire and promote the Good of all the World so far as we are able; and every good Mind can at least pray for all, though they may be able to assist but a few.

*I exhort therefore, that first of all Supplications, Prayers, and Intercession, and giving of Thanks, be made for all Men.* 1 Tim. 2. 1.

*For Kings, and all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty.* Ver. 2.

*Pray for the Peace of Jerusalem; they shall prosper that love thee.* Psal. 22. 6.

*Ye that make mention of the Lord, keep not silence.* Isa. 62. 6.

*And give him no Rest, till he establish, and till he make Jerusalem a Praise in the Earth.* Ver. 7.

*Brethren, pray for us.*

1 Thes. 5.

*That God would open unto us a Door of*

25.

*Utterance to speak the Mysteries of Christ.*

Col. 4. 3.

*Pray one for another.*

Jam. 5.

16.

Eph. 6.

19.

Mat. 5.

44.

*Praying always with all Prayer and Supplication for all Saints.*

*Pray for them that despitefully use you, and persecute you.*

When the Commandments are read, have a general Humiliation for your own particular Sins forbidden by them, your Omissions of those Duties they imply, and heartily beg Grace to perform a more universal Obedience to all God's Laws, as revealed in his holy Word, that all who hear the Law may obey it; and that those who know not the Law, may be a Law unto themselves.

Attend to the Scriptures with Reverence and Self-Application. Hear and receive them as the only infallible Rule, for what you are to believe and what you are to do, in order to please God and save your Soul, begging Illumination to understand them aright.

Go through the appointed Portion of the Psalms with Attention of Mind; the Imprecations are not to be particularly applied, but considered prophetically, as a Declaration that God will in his due Season defeat the Counsels and break the Power of all who are Enemies to Christ's Kingdom and Government.

Hear the Sermons as from Messengers of God, Persons set a-part for sacred Employment, and whose Instructions are to be received in Love, and obeyed, if they bring their Authority from God's Word,

or

or are deducible from it by easie and plain Consequences.

Be not offended at, and much less despise the Preacher, tho' he is not greatly learned, and wants the Ornaments of Wit and Eloquence. If he is truly pious in his Life, and truly diligent and laborious in the Duties of a Pastor, doing his best; for as such he is more acceptable to God, and ought to be to every devout Soul, than those who abound in Gifts of Knowledge, Utterance, Fineness of Imagination, or other Accomplishment of Wit and Learning, but are void of spiritual Graces; such as Humility, Contempt of the World, Purity, Temperance, Charity, Patience, and the Love of God. God's Gifts are various, but his Graces and the Fruits of the Spirit are denied to none that earnestly desire and pray for them, and improve what they receive.

For the most part, keep to your own Parish, and do not lightly and generally leave the Congregation to which you belong by the established Rules and Customs of the Church: The Pretence of following more profitable and spiritual Teachers, is often vain and false; and 'tis much oftner gratifying Curiosity, or the Pleasure of hearing an eloquent Discourse, or such Preachers, who by moving the Passions, make us fancy we are made better and wiser; tho', without our own repeated Reflections, this lasts no longer in the Heart than the Warmth it produces



there; and 'tis an ill Sign, that that Mind is not very spiritual, or has no true vital Heat, that continually seeks and wants such artificial Fires, and can't from itself supply the Defects of a plain, if pious Preacher.

But if your Minister is known to be immoral, or is notoriously slothful and careless in his Duties and Studies, I see no ill Consequence of going generally to any neighbouring Church, where the Minister is of greater Piety, and is a more careful Dispenser of God's Word; for surely outward Rules of humane Constitution are not to be preferred to the Glory of God, and real Edification: Such ill Clergy-men, if they can't be removed, may by such Ways be differenced from the faithful Shepherds, that they may be ashamed and amended. But I advise you not to leave the Parish-Church intirely, both to shew you have a true Spirit of Charity, and have no private Animosity; and also not to encourage their Error, who think the Virtue of Prayers and Sacraments depends on the Worthiness of the Minister: *Judas* was sent with the Twelve, and probably wrought Miracles as the rest; nor is it agreeable with God's Mercy and Love, to punish the Innocent for the Faults of the Guilty.

But I mean not that private Whispers should be taken for Proof against any Man, much less a Clergy-man; or that you may forsake him for little Infirmities,  
and

and less shining Virtues : But if your Minister is a known Drunkard, lewd, or allows himself in wilful Ignorance, and neglects the Duties of his Function, and feeds not the Flock, but gives himself into a worldly or sensual Spirit ; in such Cases, it is certainly both lawful and most to Edification to go to any neighbouring Church, that is convenient, where they have the Blessing of a more faithful Shepherd.

When the whole Service is over, adore and bless God for the Revelation of his Will to Men ; for the Promises of Life and Immortality, and Knowledge of the Means of attaining them, through Jesus Christ.

*After the Blessing add :*

“ Now the Lord Himself give us  
 “ Peace always by all Means : The Lord  
 “ be with us all. *Or,* Now to the King  
 “ Eternal, the Immortal, Invisible, the  
 “ only-wise God, be all Honour and Glo-  
 “ ry now and for evermore. *Amen.*

I will add here one Advertisement.

Be sure to avoid all gazing about during the publick Service ; it is highly indecent ; If you think you are above Learning, yet others are not : Set not to them so ill an Example. Some People seem so careful to pay and return the Salutes of their Acquaintance, as if it was the most material Part of their Business at Church : This is a very ill Custom, and which you

are by no Means to encourage by a Compliance with it; therefore, except you can easily do it before or after Sermon or Service, do it not at all, but keep your Eyes on your Book, or so disposed as not to see, or give Opportunities for those Respects to be paid you, so, at least as to your self, you will by degrees cure that very improper and idle Piece of Civility.

As you go Home, keep your Thoughts recollected and calm, in an humble, cheerful Sense of the great Blessings God has conferr'd on his Creatures, and a Desire to live suitable to his Mercies.

When you come Home, if you have Time and Opportunity, recollect the Heads of the Sermon; especially recal what was most applicable to your self; as the Informing you of any Truth you did not so well understand; expounding any difficult Text of Scriptures; or, in respect to Practice, by improving you for, or Discovering to you any Fault you find your self guilty of; or inforcing any Duty you too much neglect; for this self Application is the most useful Method of hearing Sermons, though where the Memory is good, it is very commendable to retain the whole, and is very necessary to the Instructing others: But be sure to recollect if your Behaviour has been outwardly grave, and inwardly devout and intent, and offer a short Prayer for God's Blessing on the Morning Administration.



“ **O** Father of Mercy, pardon, I pray  
 “ Thee, and pity the Infirmities,  
 “ Errors and Ignorance of poor Man-  
 “ kind: Enable us faithfully to apply the  
 “ Reproofs and Instructions we have this  
 “ Day heard, to the Increase of our  
 “ Knowledge, and the Amendment of our  
 “ Lives; and grant that the Prayers and  
 “ Praises of the Faithful, who seek the  
 “ Truth in Sincerity, sent up this Day in  
 “ the Name of our common Redeemer,  
 “ may by him be presented acceptable to  
 “ Thee, notwithstanding their Imperfe-  
 “ ctions, Blemishes and Mistakes; that the  
 “ Church Militant may so sanctifie these  
 “ holy Days, that its State Triumphant  
 “ may be hastened, where the Saints shall  
 “ enjoy an eternal Sabbath of Rest and  
 “ Glory.

At Dinner, let your Deportment be a  
 composed Cheerfulness, with such Tem-  
 perance in the thankful Use of Meat and  
 Drink, as may not unfit you for the Af-  
 ternoon's Attendance on the publick and  
 private Duties of a Holyday.

And if you have Opportunity, neglect  
 not to repair to the publick Assemblies  
 with Affection and Reverence, as in the  
 Morning.

After Evening-Service, employ the rest  
 of the Day in Acts of Devotion to God, or  
 Charity to your Neighbour; read pious  
 Books, be much in Thanksgiving and Me-  
 ditations

ditations on the Works of Creation and Redemption, the great Manifestation of God's Goodness, Wisdom and Power ; also the particular Mercies enjoyed by this Nation and Church, your self or Friends, and any late Deliverance or Preservation : These are the proper Meditations on Days of Thanksgiving, with any other you find most effectual to dispose your Heart to Acts of Love to God, Resignation to his Will, and a joyful Sense of his Mercy and Goodness.

If you have Opportunity, you may quicken your own Meditations by the Conversation of any religious Friend ; good Discourse being often of more Advantage than much Reading. Likewise, if Occasion requires, make Visits to sick or disconsolate Persons, or perform any Act of Charity, Friendship, and Mercy, without Scruple.

*Lastly*, Enlarge your Evening Devotions, by blessing God for all the Benefits of that Day's Instruction ; rejoicing with the holy Angels, and giving Glory to God for the Return of any Soul converted from the Error of his Ways ; for any Victory gained over Error or Ignorance, over Sin, the evil Customs of the World, and Snares of the Devil ; for all the Consolations any have received by the Ministers of the Word and Sacraments ; and for the Increase of brotherly Love and Christian Charity ; for opening the Understanding of the poor, simple, and humble ones, destitute

stitute of outward Helps; blessing God that any who sit in outward Darknes, as to the common Means of Knowledge, have yet been filled with this inward and brighter Light, being taught of God to fear and love him.

*Lastly*, Examine your self, and conclude the Day as at other Times, going to rest with a holy Joy for the Comforts and Advantages of one more holy Day; humbly desiring that the Abuses, or not due Improvements of such Opportunities, may not rise in Judgment against you, or any that enjoy them.

I further recommend Singing Psalms, as a very proper Exercise for the Lord's-Day; but be careful in the Manner of doing it, in the Church or at Home, that it be with a devout Attention to the Sense of the Words, and not to the Grace and Manner of Singing only.

*I will sing with the Spirit, and I will sing* 1 Cor. 14.  
with the Understanding also. 15.

*Sing ye Praises with Understanding.* Psal. 47.

Before you begin, use some such Ejaculations as these: 7.

*My Heart is fixed, O my God, my Heart* Psal. 57.  
*is fixed, I will sing and give Praise.* 7.

*For thy Mercy is great unto the Heavens,* Ver. 10.  
*and thy Truth unto the Clouds.*

*Be thou exalted, O God, above the Hea-* Ver. 11.  
*vens, let thy Glory be above all the Earth.*

*O praise the Lord, for it is a good Thing* -- 147. 1.  
*to sing Praises unto our God, yea a joyful and*  
*pleasant Thing it is to be thankful.*

*O sing*



Pfal. 135: *O sing Praises unto his Name, for it is lovely.*

3. If you have a Family, to your usual Devotions, add the Reading in some plain and useful Books, or catechizing the more ignorant and younger Sort; but let it be done before the rest of the Family, whose Years perhaps, more than their Knowledge, sets them above that Discipline. There are many excellent Expositions of the Catechism, which you may use to direct or assist you in this Exercise; enlarging as you are capable, or find needful, for the rendring the Instruction more suitable to the Capacities of the Instructed. 'Tis also a very commendable and useful Practice, to call sometimes one Child or Servant, sometimes another, to give an Account of what they remember, or have learnt that Day from the Word of God, or Discourse of his Ministers, especially such Truths or Duties that are most necessary to be known or done in order to a holy Life here, and eternal Life hereafter.

Where no Chaplain is kept, nor the Master of the Family willing to perform this Part of his Duty, doubtless the Mistress may supply that Neglect to her Children, and that Part of the Family composed of her own Sex; appointing the others to read such Books as are proper for their Instruction, and sending them to some pious Minister to examine their Improvements, and add such Instructions as their Ignorance makes necessary. These are the proper Employments for the Lord's-Day, avoiding what

what you can all needless Work, Business, or Recreation, except such as are properly Works of Necessity or Mercy; for 'tis not a scrupulous and superstitious, but a rational, devout, and profitable Observation of this holy Day, that I recommend. The End of all religious Observances, is to know and do the Will of God; and tho' a careful and strict Improving of the Lord's-day has been found, by constant Experience, a very proper, if not necessary Means to promote true Piety; yet wherever the End is obtained, you must not judge any, tho' they differ a little in the Use of the Means, provided none of those Means are neglected that God has appointed. For such are not left to our Choice, but from their divine Institution become Duties of necessary and indispensable Obligations, not to be knowingly and wilfully neglected, without Sin and Guilt.

Before I end this Chapter, I will add one Caution concerning two different Extreams, into which some, who pretend to more than ordinary Devotion, are very apt to run: The one placing most of their Religion in their constant Attending on the publick Prayers, with a great Indifference to Sermons, as almost a needless Expence of Time; the other, in almost as great an Indifference for the publick Prayers, except accompanied with a Sermon, making Hearing much the greatest Duty of Religion: Whereas, in Truth, there is  
no

no Religion in the bare Performance of the one or the other, but as they may be a proper Means, and when directed to a right End. To dispute which of these is preferable, is as idle, as to argue which is most necessary for Life, Food, or Air, since both are absolutely so; for of what Value can those Prayers be which are hardly understood, and pronounced with very little Faith or Love? For Faith (that is a true Scripture rational Faith, arising from Knowledge) comes from Hearing: Or how can we love what we know not, and rarely entertain our Thoughts about, but by Meditation, Hearing, or Reading? For all these are, in their Seasons, necessary to convey to the Understanding great Thoughts of God, as our Creator, Redeemer, Sanctifier, and to help us to see a Wisdom and Beauty, a Mercy and Goodness in the Dispensation of the Gospel Covenant, to discover the Beauty and Charms of every moral Virtue, and the Deformity and fatal Consequences of every Vice. To think we serve God by our Prayers, or by our Hearing, is a superstitious Error, farther than as it contributes to the Uniting us to him by purifying our Hearts and Lives; and such who know most in order to this End will, to be sure, pray best, with the most solid and lively Faith and inflamed Love: And I fear there are not many so far advanced in Knowledge, or perfected in Charity, as neither to want Instruction or Encouragement in their Christian Race. I have often observ-  
ed,



ed, that those who wanted Instruction most, have valued the Opportunities of Increasing it least; and such as have least Business, and could loiter away several Hours every Day, yet thought half an Hour a great deal to imploy in hearing a Sermon. And 'tis a great Error for those who want not, or rather think they want not Instruction themselves, to express a Contempt for Sermons; that will encourage young and ignorant People to do the like, and their superficial Knowledge will necessarily be accompanied with as superficial, or else a superstitious Devotion. By this I mean not that you should run to all the Sermons within your reach, as if it was a Duty of Obligation; but only that you should, as your Affairs and Circumstances easily admit, without Ostentation, thankfully embrace proper Opportunities of Instruction, and attend them with Reverence and Attention; for both Prayers and Preaching are appointed as Means to perfect us in the Love of God, and in Obedience to his Will; and both are good so far as they promote that End; and if they do not, they are both the Sacrifice of Fools; for whoever cometh to God, must believe that he is, and that he is more than saying, I believe; and that he is the Rewarder of them who diligently seek him; and one quarter or half an Hour imployed in Prayer, with a Mind and Heart rightly prepared, shall be both more effectual to our real Sanctification, as well as  
more

more acceptable to God, who searches and requires the Heart, than the many Hours of such, as for want of a well-informed Understanding, or right Disposition of their Will and Affections, find almost as little Pleasure as Profit by their Devotions; but go on many Years in a dead Formality or ignorant Superstition, and are apt both to value themselves, and judge of the Virtue and Piety of all others, by the Zeal and scrupulous Niceness they shew in the constant Attendance they give at all the Hours of the publick Prayers, tho' it produce no other Virtue or Perfection suitable to such extraordinary external Devotion.

*A Thanksgiving for the Lord's-Day.*

“ BLESSED and glorious Lord God,  
 “ the Creator, and Preserver, and  
 “ Governour of all Things, my Saviour  
 “ and Deliverer, and continual Benefactor;  
 “ I acknowledge, I admire, I adore thy  
 “ infinite Excellencies and Perfections;  
 “ and let all the Creatures in Heaven and  
 “ Earth say *Amen*. Blessed and hallow-  
 “ ed be thy holy Name for all thy Mer-  
 “ cies over all thy Works, in particular  
 “ to the Children of Men; to the Chri-  
 “ stian Church, by the Gospel Revelation  
 “ and Covenant; to this Church and Na-  
 “ tion, for its Light and Liberty, its Pros-  
 “ perity and Defence; for ail good Ma-  
 “ gistrates and Ministers in Church and  
 “ State, from the highest to the lowest;  
 “ for

“ for all the Mercies vouchsafed to any  
 “ pious Man or Woman; for the Success  
 “ of any good Undertaking; for the Pro-  
 “ sperity of the Good, and the Deliver-  
 “ ance of the Afflicted; for all thy  
 “ Blessings to my Friends, Relations, E-  
 “ nemies; more especially I render Thanks  
 “ to Thee, my most gracious God, for  
 “ innumerable Favours conferred upon  
 “ me, thy poor Creature, and most un-  
 “ worthy; for my Being, for my Reason;  
 “ and for all other Endowments and Fa-  
 “ culties of Soul and Body; for thy con-  
 “ tinual Care and watchful Providence  
 “ over me, from the Beginning of my  
 “ Life, and through the whole Course of  
 “ it; for all the happy Circumstances of  
 “ my Birth and Education; for the pious  
 “ Care of my dear Parents, and of all o-  
 “ thers who had the Charge of me in my  
 “ tender Years; for thy unwearied Pa-  
 “ tience towards me after so many and so  
 “ great Provocations; and for thy merci-  
 “ ful and wonderful Preservation of me  
 “ from innumerable Dangers, to which I  
 “ have been exposed all my Life. I will  
 “ still hope in thy Goodness, O Lord,  
 “ who hast been my Trust from my Youth;  
 “ by Thee have I been holden up from  
 “ the Womb, my Praise shall be continu-  
 “ ally of Thee. Above all, I adore thy  
 “ tender Mercy and Compassion to me,  
 “ and all Mankind, in sending thy only  
 “ Son into the World to redeem us from  
 “ Sin and Misery, and by suffering in our  
 “ Nature,



" Nature, and dying in our Stead, to pur-  
 " chase for us eternal Life. I bleſs Thee  
 " for the Light of the glorious Goſpel;  
 " for the Knowledge and Senſe of my  
 " Duty towards Thee; for delivering me  
 " from Temptations too hard for me,  
 " and ſupporting me under many; for  
 " the Direction, and Aſſiſtance, and Com-  
 " forts of thy holy Spirit; for reſtrain-  
 " ing me by thy Grace, and reclaiming me  
 " from the Ways of Sin and Vanity; and  
 " for all the gracious Communications  
 " of thy Goodneſs, whereby Thou haſt  
 " inclined my Heart to love and fear  
 " Thee, and enabled me in any Meaſure  
 " to do thy Will.

" For theſe, and all other thy Bleſſings  
 " and Favours to me and to all thy Crea-  
 " tures, which are more than can be num-  
 " bred, I render unto Thee, moſt graci-  
 " ous God, all poſſible Praise and Thanks,  
 " by Jeſus Chriſt, my bleſſed Lord and  
 " Saviour. *Amen.*

## C H A P. IV. °

*Some Advices and Devotions relating to the Holy Sacrament of the Lord's-Supper, the better to dispose you to a frequent and devout Attendance on that Part of the Christian Worship, if you live in a Place that affords you that Consolation and Advantage.*

**B**UT when I suppose and allow of frequent Communion, I take it for granted, you are duly instructed in the Obligations that attend it, and live in a good degree suitable to them.

To explain my self a little more fully :  
I mean,

1. That you are competently instructed in all the essential Parts of the Christian Doctrine, and the Christian Covenant.

2. That you have been confirmed, or if for want of Opportunity that has been omitted, yet you have done all on your Part that answers the End and Design of that Institution; that is, that what was promised at your Baptism, you have made your own Act, by a free and rational Choice, and are, on mature Deliberation, heartily willing to take upon you Christ's easie Yoke; to submit to, and obey all the Laws of his Kingdom and Government; to resign your self to do or suffer what-

ever God commands or inflicts, and to place your whole Confidence in his Mercy and Protection; so that if you were now in an unbaptized State, you would willingly be made a Disciple of Christ by Baptism, on the Conditions the Scriptures have proposed: For if you find not this Disposition in you, you are not fit for Confirmation, or the Communion; it being the Will and hearty Consent that seals the Covenant, and not the outward Form of Baptism: If afterwards, the Will withdraw the Consent, and secretly wishes it was not so engaged, in such a case Baptism shall only aggravate the Guilt and Punishment of the nominal Christian; therefore be sure to make this Examination seriously.

1<sup>st</sup>, If you find your self truly willing (for till you are so, you had better defer your Confirmation or Communion) *to renounce the Devil and all his Works, the Poms and Vanity of this wicked World, and all the sinful Desires of the Flesh*; and consider if you rightly understand what is meant by these Renunciations.

2<sup>dly</sup>, Consider if you are truly resolved to endeavour after a full and impartial Obedience to God's revealed Will and Commandments; that is, sincerely purposing and endeavouring, so far as you know, to avoid all that is forbid, and to do all that is commanded by God's Word.

And,



And, 3dly, that you believe the holy Scriptures, and what is in them revealed of God, of his Nature, Will, Promises, and Threatnings, &c.

In short, that you receive the Word of God, that is, the Books of the Old and New Testament, as a divine Revelation, and consequently the Standard of divine Truths, the Rule of your Faith, and Director of your Life and Manners, submitting your Understanding and Will to its plain Decisions, with respect both to your Opinions in Points of Doctrine, your Practice and Worship, and taking it as the Rule of your Obedience, and truest System of all moral Virtues.

When you have proceeded thus far, and find you have a competent Knowledge of the Christian Religion and the Duties it requires of you, then go on,

Secondly, To examine how you have lived since you came to the Exercise of your Reason and Free-will; how far you have kept or broke the Vows of your Baptism; have confessed and lamented the Errors and Sins of your Childhood and Youth; what Sorrow and Contrition you have had in Proportion to your Offences. *For more particular Directions on this Head, I refer you to the Chapter of Humiliation, pag. 148.*

As a Means to the doing this seriously and wisely, it is necessary to allow large Portions of Time for it before your Confirmation, or first Communion; or if you have as yet gone on in a careless, customary Form of Preparation, rectify that Error, and begin now as if you had never yet

solemnly renewed your baptismal Vow : And if you are not yet Confirmed, let this Preparation be ended with a serious Confirmation, if an Opportunity is offered ; for no considerate Person can approve the Confirmation of Children, which quite destroys the End and Benefit of that Institution, which supposes the Person confirmed arrived at a competent Understanding of what they take on themselves to perform ; and that they are fit to be admitted to all the Privileges of a Christian, as Opportunity presents.

By large Portions of Time, I mean, that for some Weeks before your first Communion, you imploy an Hour every Day, (or as much Time as your necessary Affairs will permit) in Reading proper Books of Instruction, and in a careful and exact going thro' the forementioned Examination ; that so the Judgment you make of your self, may be solid and impartial.

That during that Time, you keep two or three Fasting Days, at some Distance from one another ; and that you live as much retired as your Circumstances will allow ; at least be very careful to keep your Mind in a calm, recollected Frame, avoiding needless Recreations and Conversation, being more frequent than ordinary in the Exercises of Devotion, and in Reading the holy Scriptures ; and from the Observations you make from them, forming good Purposes, and considering what are the properest Means to make them effectual.

When

When you have thus conscientiously and carefully gone through a solemn and considerate Examination and Preparation, continue to hold regular and frequent Communion with the Church to which you belong, by established Rules and Laws, and avoid all needless Separation, which is never lawful, but when the Church practises and imposes things contrary to the Rules of God's Word.

But when I recommend this, I take for granted, that you remain faithful to your Resolutions and Endeavours of living suitable to your Christian Profession, repenting of, and striving against those Infirmities which your Temper, manner of Life, or former ill Habits, make you most apt to be surpris'd by; still reaching after, and longing to attain to greater Perfection; being desirous not only to conquer your sinful Habits, but every Tendency to what is Evil, and to encrease in the Love of God and Zeal of good Works.

For if after your solemn Resolutions, you fall into a deliberate and wilful State of Sin, especially if the Repetition of Sins tends towards Habits, and brings Scandal on your Profession; in such Cases your Repentance must be more solemn and particular, and nothing must be thought sufficient short of Amendment, which implies Restitution, where the Nature of the Injury, and the Ability of the Injurious, admit of that Satisfaction, not only of Goods, but of Truth, if you have imposed on any by a Lie, or if any one has suffered



in their Reputation by your Calumnies, or has been seduced into any kind of Errors in Matters of Opinion, or Matters of Fact, by your wilful Falshood and Prevarications: For since we can hardly cheat any Body of any Thing so valuable as Truth, I see not why all such as have by Writing, or other Ways, imposed Falshood on one or more, should not be obliged in Conscience to do all they can to repair the Injury they have done their Neighbour, and endeavour that the Satisfaction may extend as far as the Mischief.

But for as much as in such Cases, many are apt to misjudge for themselves, and run into the Extreams of Indulgence and Scrupulosity; 'tis safest, and will afford more Quiet to your Conscience, to follow the Advice of some prudent and pious Minister, to whom is committed the Word of Reconciliation, both in the Manner and the Measure of Restitution and Satisfaction, and in the Sincerity of your Repentance; as also, how long you should abstain from the Communion, and what other Acts of Repentance are fit to be practised in order to the Trial of your Sincerity, that so when you are re-admitted to partake of the great Peace-Offering, it may be with Comfort, and humble Belief that you are in a reconciled and justified State.

By the Neglect of this, many grow into a State of hardened Presumption on some cold general Sorrow for past Sins, and weak Purposes of Amendment, which are seldom

seldom effectual ; or else fall into terrible Perplexities of Mind, which sometime end in Melancholy and Despair.

The best habitual Preparation, is a holy Life ; the best Disposition of Mind, is Humility, Love, and a sincere Heart, with ardent Desires not only to have the Punishment of your Sins remitted, but to be delivered from the Power, and cleansed from the Pollution of them, with a steady Resolution of yielding universal Obedience to all God's Commands ; and so far as properly imitable, following the Example of Christ ; keeping your Will in an entire Submission to God, both in doing or suffering, so far as he has revealed his Will in his Word, or by his Providence, and from a Sense of your Weakness and Dependency ; praying earnestly that he will work in you both to will, and to do his good Pleasure ; that he will rule and defend you, as your King ; teach you by his Word and Spirit, as your Prophet ; and save you by the Merit of his Suffering and Intercession, as your great High-Priest and Sacrifice.

These, and such like, are suitable Dispositions for the worthy keeping this holy Feast, coming in a Spirit of Obedience to that Command, *This do in Remembrance of Me : To shew forth Christ's Death till he comes ;* and not from a Presumption of any Merit, or Self-Excellency, but with a Sense of your own Wants, and Faith and Hope in God's Mercy, which

which will kindle in your Heart divine Charity, or the Love of God, both with respect to his essential Perfections, and his free Bounty to us, to whom we owe our Being, and consequently all that we are or have, to whom we must return all the Glory for ever. *Amen.*

But tho' the habitual Course of a holy Life, and a right Temper of Mind, is the best and safest Preparation, without which all other is of no Value; yet the actual is not to be generally and wilfully neglected. What I call actual Preparation consists in,

1. Examination of what has past since your last Communion, what Faults have been committed or reformed, what Duties neglected or improved.
2. Some more than ordinary Retirement for Reading, Meditation, and Prayer.
3. More liberal Alms, and seeking the Opportunities for good Works.

But tho' I generally recommend this, yet as to the degree of it, I would not be understood to encourage a scrupulous Niceness, but only a pious Readiness to Devotion and good Works, as Time and Opportunity admit; for whoever is constant in the daily Examination of themselves, in order to rectify what is found amiss or defective, will have much less to do before a Communion-Day; by which Means their Exercises of Love and Praise will be the more vigorous and delightful; for generally the great Backwardness many have



have in approaching this holy Solemnity, arises from their Unwillingness to look into their Hearts and Lives, after long Neglects of Examination, and their Fears of finding much to amend, and their thinking themselves obliged to greater Care in their Conversation than what the common Tyes of their Christianity oblige them to. Another Cause of the long Omission of this Part of Christian Worship is, the tying themselves to such an extraordinary Length in their Forms of Devotion, which are more than the Weakness of their Love to holy Exercises can go through with Attention and Pleasure: This makes the customary Returns of this Solemnity unwelcome to many, who profess to be religious, yet perform its Obligations more like a Task and Burden, than a Delight and Privilege.

Nor could I well understand why so much Retirement and Strictness is by many thought necessary before the Sacrament, and so little after, except they think the worthy Receiving consists principally in an artificial raising of the Affections, and fruitless Desires of Reformation; and then, as soon as that Part is over, and the Scene shut, they think themselves no more obliged to wear those uneasy Habits of Piety and Sobriety, till by some solemn Occasion they are called on again to repeat the same Performance.

Tho' even for this End of exciting a sensible Devotion, we may, by oppressing  
our

our Spirits with an excessive Number of Forms, put out the Fire, instead of raising the Flame, which is never pure and perfect, but when it comes from Love, and with the full and sincere Consent of the Will and of the Understanding.

Or it may be in some the Effects of a dangerous Superstition, not enough reflected on; implying, that after Confession and Absolution, and a supposed Pardon by this Seal of the Sacrament, all our Debts are remitted, and that we may begin on a new Account; but this is very ungrateful, were it true, with respect to God, as it is very foolish in respect to our selves, to take so much Pains to get a Pardon, and to be after that so careless in performing the Conditions, and preventing the Forfeiture, and so relapsing into as bad or worse Condition than before.

*Some Scriptures relating to the Holy Sacrament, and the preceeding Qualifications of Faith, Repentance, and Charity, &c.*

1 Cor. II. 23. **F**OR I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same Night he was betrayed, took Bread;

Ver. 24. And when he had given Thanks, he brake it, and said, Take eat, this is my Body which is broken for you, This do in Remembrance of me.

*After*

After the same Manner also he took the Cup, 1 Cor. 11.  
when he had supped, saying, This Cup is the 25.  
New Testament in my Blood: This do ye, as  
oft as ye drink it, in Remembrance of me:

For as oft as ye eat this Bread, and drink Ver. 26.  
this Cup, ye do shew the Lord's Death till he  
come.

And upon the first Day of the Week, when Acts 20.  
the Disciples came together to break Bread, 7.  
Paul preached unto them.

And they continued stedfast in the Apostle's --- 2. 42.  
Doctrine and Fellowship, and in breaking Bread,  
and in Prayer.

### Of Self-Examination.

**B**E ready always to give an Answer to e- 1 Pet. 3.  
very Man that asketh you a Reason of 15.  
the Hope that is in you, with Meekness and  
Fear.

Examine your selves whether ye be in the 2 Cor. 13.  
Faith: Prove your own selves. Know ye not 5.  
your own selves, that Jesus Christ is in you,  
except ye be Reprobates?

But let a Man examine himself, and so 1 Cor. 11.  
let him eat of that Bread and drink of that 28.  
Cup:

For he that eateth and drinketh unworthily, Ver. 29.  
eateth and drinketh Damnation to himself,  
not discerning the Lord's Body.

For if we would judge our selves, we should Ver. 31.  
not be judged.

I thought on my Ways, and turned my Feet Psal. 119.  
unto thy Testimonies. 59.



- Psal. 119.<sup>97.</sup> O how I love thy Law ! it is my Meditation on all the Day.
- Ver. 147. Mine Eyes prevent the Night-Watches, that I might meditate in thy Word.
- Josh. 1.8. This Book of the Law shall not depart out of thy Mouth, but thou shalt meditate therein Day and Night, that thou mayest observe to do according to all that is written therein ; for then thou shalt make thy Ways prosperous, and then thou shalt have good Success.
- 2 Tim. 3.<sup>13.</sup> But evil Men and Seducers shall wax worse and worse, deceiving, and being deceived.
- Ver. 14. But continue thou in the Things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them :
- Ver. 15. And that from a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.
- Ver. 16. All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness ;
- Ver. 17. That the Man of God may be perfect, thoroughly furnished unto all good Works.
- 1 Tim. 4.<sup>15.</sup> Meditate upon these Things, give thy self wholly to them, that thy profiting may appear to all.
- 2 Pet. 1.<sup>10.</sup> Give Diligence to make your Calling and Election sure.

# Of the Benefits of the New Covenant, and the Conditions required.

## 1. FAITH in God's Promise through Christ.

*And as in Adam all die, so in Christ* 1 Cor. 15.  
*shall all be made alive.* 22.

*For God so loved the World, that he gave* Joh. 3. 16.  
*his only begotten Son, that whosoever believeth*  
*in him should not perish, but have everlasting*  
*Life.*

*For God sent not his Son into the World,* Ver: 17.  
*to condemn the World, but that the World thro'*  
*him might be saved.*

*To him give all the Prophets Witness, that* Acts 10.  
*thro' his Name, whosoever believeth in him,* 43.  
*shall receive Remission of Sins.*

*Neither is there Salvation in any other.* --4. 12.

*There is one God, and one Mediator between* 1 Tim: 2.  
*God and Man, the Man Christ Jesus.* 5.

*He is able to save them to the uttermost that* Heb. 7.  
*come unto God by him.* 25.

*Jesus saith unto him, I am the Way, the* Joh. 14. 6.  
*Truth, and the Life; no Man cometh unto*  
*the Father, but by me.*

*And this is Life Eternal, that they may* --17. 3.  
*know Thee, the only true God, and Jesus*  
*Christ whom Thou hast sent.*

*For other Foundation can no Man lay than* 1 Cor. 3.  
*that is laid, which is Jesus Christ.* 11.

Of

## Of Repentance, and Resolutions of new Obedience.

- 1 Joh. 2. **I**F any Man sin, we have an Advocate with  
 1. the Father, Jesus Christ the righteous.  
 Ver. 2. And he is the Propitiation for our Sins:  
 And not for ours only, but also for the Sins of  
 the whole World.
- Acts 5. Him has God exalted with his own Right-  
 31. hand to be a Prince and a Saviour, and to  
 give Repentance unto Israel and Forgiveness of  
 Sins.
- 1 Joh. 1. If we say that we have no Sin, we deceive  
 8. our selves, and the Truth is not in us.  
 Ver. 9. If we confess our Sins, he is faithful and  
 just to forgive us our Sins, and to cleanse us  
 from all Unrighteousness.
- Acts 3. 9. Repent ye therefore, and be converted, that  
 your Sins may be blotted out, when the Time  
 of refreshing shall come from the Presence of  
 the Lord.
- Isa. 55. 7. Let the Wicked forsake his Way, and the  
 unrighteous Man his Thoughts, and let him re-  
 turn unto the Lord, and he will have Mercy  
 upon him, and to our God, for he will abun-  
 dantly pardon.
- Ezek. 18. If the Wicked will turn from all his Sins  
 21. that he hath committed, and keep all my Sta-  
 tutes, to do that which is lawful and right, he  
 shall surely live, he shall not die.
- Ver. 22. All his Transgressions that he hath commit-  
 ted shall not be mentioned unto him.

Whoso



*Whoſo keepeth his Word, in him verily is* 1 Joh. 2.  
*the Love of God perfected : Hereby know we* 5.  
*that we are in him.*

*Herein is my Father glorified, that ye bear* Joh. 15.  
*much Fruit, ſo ſhall ye be my Diſciples.* 18.

## Of Thankfulneſs for the Death of Chriſt.

**B**UT Thanks be to God, which giveth us the 1 Cor. 15.  
*Victory through our Lord Jeſus Chriſt.* 57.

*But God commendeth his Love towards us,* Rom. 5.  
*in that while we were yet Sinners, Chriſt died* 8.  
*for us.*

*For if when we were Enemies, we were re-* Ver. 10.  
*conciled to God by the Death of his Son, much*  
*more being reconciled, we ſhall be ſaved by*  
*his Life.*

*What ſhall I render unto God for all his* Pſal. 116.  
*Benefits towards me ?* 12.

*I will take the Cup of Salvation, and call* Ver. 13.  
*upon the Name of the Lord.*

## Of Chriſtian Charity one towards another, in order to a worthy Communion.

**I**F there be among you a poor Man of one Deut. 15.  
*of thy Brethren, thou ſhalt not harden thy* 7.  
*Heart, nor ſhut thy Hand from thy poor Bro-*  
*ther.*

*Thou ſhalt ſurely give him, and thy Heart* Ver. 10.  
*ſhall not be grieved when thou givest unto him ;*  
*becauſe that for this Thing the Lord thy God*  
*ſhall bleſs thee in all thy Works.*

- Gal. 6. *As we have Opportunity, let us do Good to*  
 10. *all Men, especially to those who are of the*  
*Houshold of Faith.*
- Eph. 4. *Be ye kind one to another, and tender-*  
 32. *hearted, forgiving one another, even as God*  
*for Christ's Sake has forgiven you.*
- Mat. 9. *For if ye forgive Men their Trespases, your*  
 14. *heavenly Father will also forgive you.*
- Ver. 15. *But if ye forgive not Men their Trespas-*  
*ses, neither will your heavenly Father forgive*  
*your Trespases.*
- 1 Cor. 16. *Upon the first Day of the Week, let every*  
 2. *one of you lay by him in Store, as God has*  
*prospered him.*

If you have Opportunity and Leisure, end your Examinations on *Friday* or *Saturday*, that you may have time on the Lord's Day Morning for more exalted Acts of Devotion; as Adoration, Praise, Contrition, Love; and be sure to rise as early as your Health will permit; and after your usual Devotion, read or meditate on Subjects suitable to the approaching Solemnity: Be particularly careful to keep your Affections and Passions still and composed, and your Mind in a meek, humble, and recollected Frame; avoid all Disputes and Business, worldly Thoughts and Discourse, deferring them to another Season, except an immediate unforeseen Accident requires Dispatch, then submit, and do what Necessity at that Time makes the more reasonable Duty; but endeavour to preserve the same calm Disposition of Mind,  
 looking

looking on such Interruptions as the Marks of your present Servitude and State of Labour in God's Vineyard, being content to be a Hearer of Word and Drawer of Water for the Temple, if God does not think fit to promote you to wait at his Altar, longing for that happy State when, your Servitude being accomplished, you shall be taken into the Liberty of Children in your Father's House, the New *Jerusalem*, and keep an eternal Sabbath of Joy and Peace.

During the Administration of the Holy Sacrament, endeavour to keep up a fix'd Attention and Composedness of Mind, silently joining in the Prayers, and making suitable Applications to your self; but avoid all artificial Force to move the Passions to your self, or to repeat or excite Desires that come not from a full Consent of your Will: For whatever arises not from the Heart, is a dead Sacrifice, unacceptable to God, tho' we may deceive ourselves or the World by it.

The following Particulars, or some of them, may, as Time and your Devotion invites, imploy your Thoughts either in your Closet in the Morning of your Communion, or at the holy Table during the Intervals of the Administration.

1. Humbly confess your Unworthiness of the divine Presence and Favour. Beg Pardon for your past defective Communion and broken Vows; the Imperfections of your Knowledge; the Weakness of



your Faith; the Partiality of your Repentance; the Narrowness of your Charity; the Coldness of your Thanksgivings. Reflect on your remaining Corruptions, those Infirmities that are most customary, and you are aptest to fall into, either by omitting what you are convinced is your Duty to do, or committing what you ought not to do, and have resolved against.

Such Thoughts seriously applied, so as to penetrate the Heart, and make you sensibly feel the most secret Wounds of Sin, will produce true Contrition and Humility: But if you only carelessly and in a customary Manner, run over your Sins in your Memory, with a forced Dislike of them, and a Notion that all are Sinners, and therefore little Shame or Sorrow is needful for what is so natural; it will only harden you in your Sins, and neither bring forth that godly Sorrow that worketh true Repentance, nor strengthen your Endeavours of future Reformation.

2. Consider the Evil and Malignity of Sin in this Representation and Memorial of Christ's Sufferings, by which God, in so amazing a Manifestation of his Wisdom and Mercy, Justice and Purity, declares to us his Love to his Creatures, and Hatred of Sin, and its inherent Opposition to his Holiness and our Happiness.

To destroy Sin in the Power of it, was one great End and Design of Christ's Appearance in the Flesh; that his Life and Doctrine

Doctrine might be our Rule, and his Death and Passion our Propitiation; and yet how stupidly averse are many who are called by his Name, to part with those Sins which he came to destroy, and which will end in Death, as their proper Wages, if continued in?

3. Exercise Faith and Confidence in God's Mercy, as manifested from his Essence, and the eternal Perfection of his Nature; for to doubt of the Goodness of God, is as impious as to doubt of his Being; since it is not more evident that there is a God, than it is that He is, and must needs be perfect in Goodness and Mercy.

### Texts proving the Goodness of the Divine Nature.

**T**HERE is none Good but One, that is God. Mat. 19. 17.

*Thou art Good, and dost Good.*

\* The Lord is loving unto every Man, and his Mercy is over all his Works. Psal. 119. 68.

He giveth to all Men liberally, and upbraideth not. \*Psal. 145. 9.

He maketh his Sun to rise on the Evil, and on the Good. Jam. 1. 5. 45.

O how great is thy Goodness which thou hast laid up for them that fear Thee; which thou hast wrought for them that trust in Thee, before the Sons of Men! Psal. 31. 19.

**Psal. 136.** *There is Mercy with Thee, therefore shalt thou be feared.*

**Neh. 9.** *Thou art a God ready to pardon, gracious and merciful, slow to Anger, and of great Kindness.*

**Exod. 34.** *And the Lord passed by before him, and proclaimed the Lord God, merciful and gracious, long-suffering, abundant in Goodness and Truth.*

**1 Joh. 4.** *And we have known and believed the Love that God hath to us. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.*

**Luke 6.** *Be ye therefore merciful, for your heavenly Father is merciful.*

**Mic. 7.** *Who is a God like unto Thee, that pardoneth Iniquity, and passeth by the Remnant of his Heritage? He retaineth not his Anger for ever, because he delighteth in Mercy.*

But for as much as the Belief of the Goodness of God's Nature, does not free the Minds of guilty Creatures from Fears and Doubts of themselves; that is, how far they may have forfeited all Right to it, or how far God's perfect Justice and Purity may intercept Mercy from the Criminal; therefore to strengthen your Faith in the divine Goodness, reflect on God's Promises, on the Nature of his Covenant in Christ, which holds forth Pardon of Sins and Reconciliation, sanctifying Grace, and eternal Life; and this being added to the natural Notion of God's Mercy, will remove all servile Fear, and secure the Comfort and humble Assurance of all who by



by Faith and Repentance put themselves within the Conditions of the new Covenant.

*For I delivered unto you that which I also* 1 Cor. 15. received, how that Christ died for our Sins, 3. according to the Scriptures.

*God was in Christ, reconciling the World* 2 Cor. 5. unto himself, not imputing their Trespasses unto them, and hath committed unto us the Word of Reconciliation. 19.

*For he hath made him to be a Sin-Offering* Ver. 21. for us, who knew no Sin, that we might be made the Righteousness of God in him.

*In whom we have Redemption through his* Col. 1. 14. Blood, even the Forgiveness of Sins.

*After he had offered one Sacrifice for Sins,* Heb. 10. he for ever sat down at the Right-hand of 12. God.

*For by one Offering, he has perfected for* Ver. 14. ever them that are sanctified.

*There is therefore now no Condemnation to* Rom. 8. them which are in Christ Jesus, who walk not 1. after the Flesh, but after the Spirit.

*If ye live after the Flesh, ye shall die: but* Ver. 13. if ye, through the Spirit, do mortify the Deeds of the Body, ye shall live.

*And they that are Christ's have crucified* Gal. 5. the Flesh with the Affections and Lusts. 24.

*For Sin shall not have the Dominion over* Rom. 6. you: For ye are not under the Law, but under 14. Grace.

*And she shall bring forth a Son, and thou* Mat. 1. shalt call his Name Jesus: for he shall save his 21. People from their Sins.

- 1 Tim. 1. *This is a faithful Saying, and worthy of all*  
 15. *Acceptation, that Christ Jesus came into the*  
*World to save Sinners.*
2. 5. *For there is one God, and one Mediator*  
*between God and Man, the Man Christ Jesus.*
- John 3. *That whosoever believeth in him should not*  
 15. *perish, but have everlasting Life.*
- 1 Joh. 2. *And he is the Propitiation for our Sins, and*  
 2. *not for ours only, but for the Sins of the whole*  
*World.*
1. 12. *As many as received him, to them gave he*  
*Power to become the Sons of God, even to them*  
*who believe in his Name.*
- 1 Pet. 3. *For Christ also hath once suffered for Sin,*  
 18. *the Just for the Unjust, that he might bring*  
*us to God.*
- 2 Cor. 7. *Having therefore these Promises, dearly be-*  
 1. *loved, let us cleanse our selves from all Fil-*  
*thiness of Flesh and Spirit, perfecting Holi-*  
*ness in the Fear of God.*

From some of these Texts, or the like, you may draw Exercises of Faith on the Perfection and All-Sufficiency of Christ's Sacrifice and Intercession to reconcile you to God, and to quiet those Doubts that may arise from the uncertain Conceptions you may have of what is due to the Divine Justice, and the Purity of God's Nature, and as he is the Governour of his Creatures.

For in the holy Scriptures he has so plainly revealed on what Condition he will pardon and save Sinners, that none can mistake but from an indulged Ignorance,

rance, or the Disorder of a melancholy Constitution ; so that all that remains on your Part, is to know your own Sincerity and Right to the Promises ; for God is faithful, and there is no Unrighteousness in him.

If you have more Time, you may review the Conditions of the Covenant you made on your Part at your Baptism and Confirmation ; observe how you keep them, repeat your hearty Consent to them, and pray for divine Assistance, and be assured, if your Repentance is sincere, and your Faith works by Love, and inclines you to a cheerful and willing Obedience to God's holy Law, God will be faithful to his Promises, in granting Pardon, Grace and Glory ; and I can't give you a better Test to prove your Sincerity by, than the finding your Heart as earnest in the begging Grace and Sanctification, as Pardon and Freedom from Punishment.

1. When the Bishop or Pastor approaches with the holy Symbols, pray for God's special Presence and Benediction to that his own Ordinance, for Grace to receive them worthily ; and that you may be a Partaker not only of the outward Signs of Bread and Wine, but of the inward spiritual Grace, signified and sealed by them : Even all the Benefits of the new Covenant purchased by Christ's Death, and confirmed by his Resurrection, as the only Mediator between God and Man.

2. Bless



2. Bless God for these inestimable Gifts, and offer to Him the Merit of that great Sacrifice for your self and all the World, to obtain all that is needful for you.

3. After you have received, pray for the divine Assistance to perfect in you the spiritual Life, to enlighten your Understanding, and sanctify your Heart; to add what christian and moral Virtue you want, and perfect those already begun; in particular, mention those you find most defective; as also pray for Strength against such Temptations by which you perceive you are easiest overcome. This is a Time of Mercy, so make all your Complaints to a reconciled Father, desiring that the Power of Christ's Death may destroy all Sins in you, that you may be what God will approve, whatever best pleases Him.

Go on to return Thanks for the many Mercies you enjoy; especially such as are spiritual; the Conquest of any Sin, or Improvement in any Virtue; also for the Honour, Benefit and Comfort of all your past Communions, and all other Blessings to your self or others.

4. Desire the Union of your Prayers with all true Christians, especially all such who duly celebrate this divine Institution; for all Christian Assemblies; for all united to Christ, the only Head of his Church, by Faith, and to each other in Love; praying that their Sincerity may be accepted, their Errors pardoned; and that all who truly love God may share in all  
the

the Benefits of Christ's Sufferings and Obedience. Do not omit to make these general Intercessions for all Men, some Part of your Sacramental Devotions, being more or less particular, as the publick State of the World or your own Country requires.

You may add also what is proper with respect to the Circumstances of your private Friends and Relations.

The Number of Communicants being very different in different Places and Times, you must dispose your Prayers and Meditations accordingly, enlarging on any of the foregoing Particulars, as the Time permits, and the Disposition of your Mind inclines.

If you use the Help of Books to regulate and furnish Matter for your Prayers, let them not be long continued Forms, which are often hurried over as a necessary Part of the Service, and breed Confusion and Disorder in the Mind; and such Forms being sometimes too long, sometimes too short, the Thoughts grow confused, or idle and wandering.

The Communion Service, of which almost every particular Expression is most excellent and well chosen, takes in all the necessary Parts of Devotion proper for the Communion; and for the Intervals that lie during the Collection for the Poor, Distribution of the Bread and Wine, &c. if your own Thoughts are not ready to furnish Matter for intent, affectionate,

tionate, and rational Meditations and Prayers, fit your self with such a Collection of proper Books as best suits your own Heart, and as you can join in with most Affection and Delight ; and let these be rather a Collection of short Sentences and Ejaculations ranked under the several Heads of Adoration, Confession, Petition for Grace, Acts of Love, Resignation, Intercession, and giving of Thanks, than long continued Forms, where some things may affect, others check your Devotion, as not suiting your Heart or agreeing with your Apprehensions ; therefore collect what you like out of them, and leave the rest, casting your Prayers into small Divisions or Sentences, and stop a little at each Period, till you feel the Truth you repeat, that so your Heart, may join with your Tongue ; and where you find any one Thought or Particular affect you much, let your Mind freely enlarge, and stay on it as long as that Warmth and your Attention lasts, and then go to the next ; and be not concerned if you go not thro' all the Parts of your prescribed Devotions, which may either be supplied at Home in your Closet, or, for those who are frequent Partakers of this most delightful Part of the Christian Worship, what is omitted at one Time, may be taken at another.

Thus by following the Motion of the Heart, and a due and humble Use of this Liberty of Spirit, your Communions will  
be



be more pleasant and profitable, and better answer all the Ends of true Devotion, in promoting a spiritual and internal Life.

Avoid intangling your Thoughts with the unintelligible Definitions some Books give of this sacred Institution; rest in the Scripture Expressions, and read those Books that are plainest and most practical: 'Tis evident from the Scripture, that 'tis on our Part a Commemoration or Remembrance of the Death of Christ, and a Communication of the Benefits we receive thereby; and on God's Part, a Seal of the New Covenant, and of his Promises to all who perform the Conditions; it is also a proper Season for Prayer and Acts of Piety, and consequently the Exercise of many Graces, which is a Mean of their Increase and Growth. And as humane Authority has no Right to impose their Explanations as the Rule of your Faith, so neither do you impose your Interpretations and Sense on others, but judge with Modesty and Humility for your self, with Charity as to others, both as it respects their Opinions and Forms, or less frequently attending on this Ordinance; provided still the Essentials are observed in a due Conformity to the first Institution, and that long Neglects are not indulged from bad or false Principles or Practices; 'tis attaining the End, the Purifying the Heart and Life, that makes a good Christian, and not resting in the Means, how excellent soever. To conclude.

The

The outward Part, the Bread and Wine, are visible, and may be determined of the inward. Grace is spiritual, and only spiritually discerned ; and the best Instructions for attaining this spiritual Knowledge, are the holy Scriptures, Meditation, Prayer, and the Love of God.

Come home with an humble Cheerfulness, expressing good Will and Charity to all, as you have Opportunity, praying for Grace to live suitably to such Mercies, imploving the remaining Part of the Day in religious Exercises, especially in Acts of Faith, and Hope, and divine Charity.

It may be plainly enough gathered from holy Scripture, and is clear from the purest Writings of the primitive Church, that the Lord's-Supper was a frequent, if not a constant Part of publick Worship ; at least of the more solemn Service of the Lord's Day : Now were this Custom revived and generally expected, I fear, except Men could be made more inwardly holy and virtuous, it would have little more Effect than the other Parts of religious Worship ; that is, in time turn into a meer Matter of Form, and Compliance to Custom ; and Men would come as unprepared to the holy Table, as they do now to Prayers and Sermons ; yet I can't see any Inconveniency, but think rather it may be of great Use and Improvement to devout Minds, to keep a spiritual Communion when the Opportunities for the sacramental ones are long wanting, or when you have

have any real Hindrance ; or if out of Modesty, Humility, Scruple, or other reasonable Considerations, you abstain from communicating at every Opportunity that presents.

If you approve this Advice, you may employ that Time you have on the Lord's Day Morning, in a spiritual Commemoration of Christ's Death, ordering your Meditations, Reading, and Devotions, suitably to those Subjects beforementioned, making such Alterations as are proper.

This would not only be an Exercise agreeable to the Lord's Day, but would dispose your Mind and prepare your Heart to a more willing and affectionate, as well as more frequent Attendance on this Institution in publick.

It would remove your needless Fears, and teach you a more ready, intent, and profitable Manner of disposing and regulating your Devotions, and how to make those suitable Applications as are most agreeable to your own Circumstances.

In particular, this Advice is proper for young Persons, whose Frequency of Communicating had better grow by degrees, and be their own Choice and earnest Desire, than to run into it all at once, and as a Matter of Form, to comply with the Examples or Inclinations of those they desire to please, or out of Vanity to be thought extraordinary.

For to do it on such Views, would rob them of the Benefit and Comfort of the  
 holy



holy Sacrament, and lead them into a most dangerous Hypocrisie, in the highest Act of religious Worship.

Besides, this Practice of frequent spiritual Communion, will keep your Mind in a fit Preparation for unforeseen Communion with sick Persons, or in Churches where you come accidentally, where, no doubt, the sincere and devout Christian may communicate without Scruple, if so inclined, and having no reasonable Hindrance. But I advise you by no Means so to oblige your self as to make the Omision a Fault; for that is instituting positive Duties where God has not commanded, and the making that sinful which he has left at Liberty.

When I all along encourage frequent Communion, if habitually prepared; by Preparation, I mean nothing less than a constant sincere Endeavour to do all your known Duties, and to avoid all wilful and known Sin, with an humble Desire to increase and perfect every Virtue; for if you are not in this State, you cannot be a worthy Receiver at all; but to be a frequent one, while you are not in it, will be a Scandal to the Christian Profession, and an Offence and Stumbling to the Weak, as well as an Aggravation of your own Sins.

Nor are the more preparatory Exercises to be always willingly neglected, when you intend before hand to communicate, and your necessary Affairs and the positive Du-  
ties

ties of your Calling will allow Time for it ; but in this be sure you judge honestly, and do not call those necessary Duties which are not ; for if you neglect enlarging your Devotions out of a careless Spirit, or for want of Delight in religious Meditations, it is a Sign of an unsincere, or of a carnal, worldly Heart ; for you must be diligent and faithful in the Service of God, tho' not superstitious or scrupulous.

To avoid which, and for the greater Quiet of your Mind, and as a Method both safe and humble, I recommend the following of the Advice of your Pastor, or any other discreet and pious Guide or Friend, that you are willing to speak freely to, both as to the Frequency of your Communions, and the Method of Preparation ; but whoever you advise with in this, or in any like Cases, be sure they are Persons of innocent and unblameable Lives, and of competent Knowledge and true Discretion, without Affectation or Superstition in their own Practice.

It is certain that no one Exercise does more help our Progress in Holiness, than the devout Performance of this Duty ; which is a Motive sufficient to make us embrace all proper Opportunities of exercising those Gifts and Graces we have received, that we may be thought worthy to have an Increase of them ; for to those who use well what they have received, shall more be given.

The serious Consideration of heavenly Objects, and of our selves, naturally tend to the Improvement of our Minds, the Purifying our Hearts, and Quickning our Affections to spiritual Things; nor can the Comforts of this Life be more effectually provided for, than by a careful Endeavour to live in such a manner as secures our Hope of Reconciliation to God, through Christ, and to be at Peace with our selves, by the Answer of a good Conscience, and *as much as is possible, to live peaceably with all Men.*

Nor would I have any one think, that a frequent Attendance on this Ordinance, implies any Conceit of Perfection; but only a Sense of our Defects, and a Desire to reform them, and to be as perfect as we can, by the faithful Use of those Means God has appointed, and to which he has promised his Blessing.

You must, to your Prayers at this Solemnity, add your Alms, according to your Ability; or if there is no Collection, set a-part for some pious Use that Proportion of Charity that is fit for you to give.



An Example of the *Method of Devotion*  
mention'd in the foregoing Chapter.

*An Act of Adoration, proper to begin any  
of your solemn Devotions with.*

“ **I** Adore Thee, O God the Father,  
“ Original of Being, Lord and Crea-  
“ tor of all Things. I adore Thee, O  
“ God the Son, Saviour of Mankind, Prince  
“ of Peace, Judge of the World. I adore  
“ Thee, O God the Holy Ghost, Giver of  
“ Light to the Understanding, Love to the  
“ Affections, the Sanctifier and Comforter  
“ of the Elect. I adore Thee, O Eternal  
“ Unity, One God blessed from everlast-  
“ ing to everlasting, most Powerful, Wise,  
“ and Good, most Just and True, One  
“ God blessed for evermore. Lord, I be-  
“ lieve, help Thou my Unbelief; encrease  
“ my Faith, give me safe, humble and  
“ awful Thoughts of Thee, that Presum-  
“ ption and Searching into what is a-  
“ bove my Capacity betray me not into  
“ Infidelity. O let thy Word and Spi-  
“ rit be ever present with me, to pre-  
“ serve me from Error, till from seeing  
“ thro’ a Glass darkly, I may come to  
“ know as I am known: If I err in con-  
“ ceiving of thy Majesty, (and who can  
“ think of thy infinitely perfect Nature

“ without Error?) I renounce those my  
 “ unknown Errors; for as Thou canst  
 “ not be but what Thou art, so I would  
 “ fain think of Thee as Thou art.

1. *Acts of Dependance, Humiliation, and  
 Contrition for past Sins.*

“ **O** Lord, Thou art my Creator, and  
 “ I am the Creature of thy Power.  
 “ I was nothing without Thee, and since  
 “ Thou hast made me something, by my  
 “ Sins I have made my self lower than  
 “ nothing, even justly liable to thy Wrath  
 “ and eternal Misery.

“ O Lord, the Consideration of my  
 “ Abuse of thy Mercies, and of the cor-  
 “ rupting my Nature and Being; of my  
 “ Ingratitude to Thee, by breaking thy  
 “ Laws, and sinning against the Light of  
 “ my own Mind, makes me hateful to  
 “ my self, and how much more abomina-  
 “ ble must I appear before Thee?

“ How many and how great are my  
 “ Offences [*Here name particular Sins*] a-  
 “ gainst Thee, my Neighbour, and my  
 “ self, and that in Thought, Word, and  
 “ Deed. And if my Commissions of Evil  
 “ are many, [*Here recollect the Omissions of  
 doing what God enjoined*] my Omissions of  
 “ Good, of what I ought to have done,  
 “ are innumerable. How many are my  
 “ Sins of Ignorance, of Infirmary, of In-  
 “ consideration, besides my known and  
 “ wilful

“ wilful Sins? contrary to the divine  
 “ Rule of thy revealed Will in thy  
 “ Word, and contrary to that Light and  
 “ Direction which the clear Reasoning  
 “ of my own Mind and Conscience offer-  
 “ ed, or would have offered, if carefully  
 “ attended to.

“ How often, after Conviction, have I  
 “ resolved to labour more diligently in the  
 “ Duties of my Christian Calling, but have  
 “ not done it? And how often have I  
 “ repented and returned to my Duty, but  
 “ gone on with so little Zeal and Industry  
 “ as renders me, not only unworthy to be  
 “ called thy Child, but thy Servant?

“ And for what have I offended my  
 “ Lord and Father? What were the Fruits  
 “ of my Disobedience? Either none, or  
 “ only what were poysonous and destru-  
 “ ctive; some painted Splendor they might  
 “ have to attack and delude the outward  
 “ Senses, but all within was Bitterness,  
 “ all irregular and loathsome Deformity.  
 “ Thus Sin yields no true Satisfaction  
 “ while complied with. After-reflections  
 “ are tormenting, and cover its Captive  
 “ with Shame and Dishonour, and its  
 “ Wages and necessary Consequences,  
 “ without Repentance, ends in Death.  
 “ O woe is me that I have sinned! O  
 “ who shall deliver me from this Body  
 “ of Sin and Death! From its defiling  
 “ and shameful Guilt and Pollution; from  
 “ its tyrannical and enslaving Power and  
 “ Dominion; and from its just and  
 S 3                      “ natural



" natural Punishment, eternal Death,  
 " where the Worm dieth not ! A State  
 " of Misery, where all will be Self-Ac-  
 " cusers and Self-Tormentors ; a State of  
 " Enmity, where all will be hating and  
 " hateful to each other ; where I shall be  
 " hateful to my self, to God, to Angels  
 " and Saints ; nay, to Devils and damned  
 " Spirits ; for no Love can dwell in those  
 " dismal Regions, where there is nothing  
 " but Sin and Evil.

" O miserable Condition ! Better never  
 " to have been, than so to lose my own  
 " Soul, tho' I was sure to gain the whole  
 " World ! And yet how small a Part of  
 " what is called its good Things, comes  
 " to the Share of any single Person ? What  
 " a Nothing to mine ? And shall I for  
 " this Attom, this Mess of Pottage,  
 " this Burden of Earth, these childish  
 " Amusements, which end in Vanity and  
 " Vexation of Spirit ; shall I for these,  
 " hazard my Hope of Heaven, venture  
 " the Horrors of eternal Darkneſs ? O  
 " desperate Folly ! were there no more  
 " than the most remote Possibility that  
 " these things are true.

" O my Soul, Dost thou not fear to  
 " provoke Almighty Power ? Art thou  
 " stronger than God ? Art thou not a-  
 " shamed to offend long-suffering Mercy ?  
 " Will he bear for ever ? To whom  
 " wilt thou fly in the Day of Calamity,  
 " in the terrible Day of Death and  
 " Judgment,

“ Judgment, if he shuts against thee  
“ the Door of his Mercy?

“ Lord, my Heart trembleth for fear  
“ of Thee, and I am afraid of thy Judg-  
“ ments.

“ I have sinned, what shall I do unto  
“ Thee, O Thou Preserver of Men?

“ I am not worthy Thou shouldest come  
“ under my Roof.

“ How often shall I offend, and Thou  
“ forgive me?

“ O Lord, my Sins are numberless, yet  
“ finite; but thy Mercy is above Mea-  
“ sure abounding. Thou hast said, at what  
“ time soever a Sinner repenteth, Thou  
“ wilt have Mercy. But do not I abuse  
“ this Mercy? Shall I sin that Grace  
“ may abound? God forbid: Make me  
“ ever to remember the Voice of my  
“ great High Priest, Christ Jesus;

“ Sin no more, lest a worse thing hap-  
“ pen unto thee.

“ O my Soul, neglect thy Duty no  
“ longer, lest that Sentence be pro-  
“ nounced, Give an Account of thy  
“ Stewardship, for thou mayest be no  
“ longer Steward! This Night shall thy  
“ Soul be required of Thee!

2. *Acts of Faith in Christ as your Sacrifice to reconcile you to God, and free you from the Power and Punishment of your Sins.*

“ **B**UT, O Lord, if Thou shouldest be  
 “ extream to mark what is done a-  
 “ mifs, Who may abide it?

“ With Thee, O Lord, there is Mercy,  
 “ therefore shalt Thou be feared.

“ Thou, O Lord, willest not the Death  
 “ of a Sinner, but that he return and live.  
 “ Thou hast said, Why will ye die? Death  
 “ is the Consequence of our own Choice,  
 “ not God’s. For tho’ in Adam all die,  
 “ yet in Christ shall all be made alive,  
 “ made capable of Life immortal.

“ This is a faithful Saying, and worthy  
 “ of all Men to be received, that Christ  
 “ Jesus came into the World to save  
 “ Sinners, even to save me, tho’ the chief  
 “ of Sinners.

“ For God so loved the World, the  
 “ Work of his Creation, that he gave his  
 “ only begotten Son, that whosoever be-  
 “ lieveth in him should not perish, but  
 “ have everlasting Life.

“ Lord, I believe, help Thou my Un-  
 “ belief: I believe this is he of whom  
 “ Moses and the Prophets did speak, that  
 “ he should be the Messiah and Saviour of  
 “ the World.

“ There



" There is no other Name under Heaven, by which I hope for Salvation.

" I adore Thee, O blessed Saviour,  
" God manifested in the Flesh to destroy  
" the Works of the Devil.

" O deliver me from his Power, and  
" from the Deceitfulness of Sin.

" I have sinned, O be my Advocate,  
" that Wrath come not upon me to the  
" uttermost.

" O God, behold the full, perfect, and  
" sufficient Sacrifice once offered, not for  
" my Sins only, but for the Sins of the  
" whole World.

" Even that beloved Son in whom  
" thou art well-pleased.

" Hearken to the Cry of his Blood,  
" which speaks better Things than the  
" Blood of Abel.

" I trust and hope, that that Mercy that  
" made me to be, that redeemed me when  
" lost, and admitted me into Terms  
" of a New Covenant of Grace and Repentance, will not cast me off for ever.

" O Lamb of God, that takest away  
" the Sins of the World; Grant me thy  
" Peace.

" O Lamb of God, that takest away the  
" Sins of the World; Have Mercy upon  
" me.

" O Thou Fountain of Life and Immortality, deliver me from this Body  
" of Sin and Death.

" Thou

" Thou hast said, Call upon me in the  
 " Day of Trouble, and I will deliver Thee,  
 " and thou shalt glorifie me.  
 " What Trouble so great as a Con-  
 " science wounded by Sin? What Delive-  
 " rance so desirable, as from the Chains  
 " of Sin and Death?  
 " But Thanks be to God, who giveth  
 " us Victory through our Lord Jesus  
 " Christ.

3. *Acts of Thanksgiving for your Redem-  
 ption by Christ.*

" **W**HAT shall I render unto Thee,  
 " O Lord, for all thy Benefits?  
 " As I am thy Creature, made and  
 " preserved by thy Power and Wisdom;  
 " as I am a Christian, reconciled and ju-  
 " stified by thy Mercy; and as I am, I  
 " trust in some degree, sanctified by thy  
 " holy Spirit;  
 " I will take the Cup of Salvation, and  
 " call on the Name of the Lord.  
 " I will pay my Vows in the Presence  
 " of all his People.  
 " I will not be ashamed to profess my  
 " Faith in Christ crucified.  
 " I will own my Subjection to his Laws,  
 " and oblige my self to live suitably to  
 " that Profession.  
 " I will profess my self a Disciple of  
 " Christ, and that I am self-condemned  
 " when

“ when I willingly depart from his Pre-  
 “ cepts.

4. *Acts claiming to the Benefits of the New Covenant, and renewing your Consent to it, and the Conditions of it.*

“ O My God, since Thou hast given  
 “ thy only Son to be a Propitia-  
 “ tion for my Sins, I know Thou wilt  
 “ with him freely give me all Things ne-  
 “ cessary for my Salvation ; Pardon of  
 “ Sins, and Strength to subdue them ; Ju-  
 “ stification by the Blood of Christ, and  
 “ the Aid of thy holy Spirit, in order  
 “ to a perfect Sanctification, to the in-  
 “ lightening my Mind, and the purifying  
 “ my Heart. And finally, a Capacity for  
 “ future Glory, that State of perfect Love  
 “ and Happiness.

“ These are the glorious Benefits of the  
 “ Covenant of Grace in Christ Jesus.  
 “ O make me meet to be a Partaker of  
 “ them.

“ But what doth the Lord thy God re-  
 “ quire of thee, that thou mayest be ca-  
 “ pable of these Mercies ? Repentance  
 “ from dead Works, and Faith in the  
 “ Lord Jesus ; to renounce the Devil and  
 “ all his Works, the Poms and Vanities  
 “ of the World, the sinful Lust of the  
 “ Flesh ; to believe in God as he has re-  
 “ vealed himself in his holy Word, and  
 “ to



“ to keep his Commandments; to do just-  
 “ ly, to love Mercy, and to walk humbly  
 “ with thy God; to love the Lord thy  
 “ God with all thy Heart, Mind, Soul,  
 “ and Strength; and to love thy Neigh-  
 “ bour as thy self: For he that loveth not  
 “ his Brother whom he hath seen, How  
 “ can he love God whom he hath not  
 “ seen?

“ God is Love, and he that dwelleth in  
 “ Love, dwelleth in God, and God in him.

“ Hereby may I know my self, and all  
 “ Men may know that I am a true Dis-  
 “ ciple of Christ, if I love in Sincerity the  
 “ Brethren, if I love God and keep his  
 “ Commandments.

“ But if I say I love God, and hate my  
 “ Brother, I am a Liar, and do not  
 “ the Truth; nay, I must love my Ene-  
 “ mies, and do Good to them that hate  
 “ me.

“ For if I do not forgive Men their  
 “ Trespasses, neither will my heavenly  
 “ Father forgive me my Trespasses.

“ These are the easie and reasonable  
 “ Conditions of Mercy and Salvation, the  
 “ necessary Dispositions for, and Confirma-  
 “ tion of my being in truth a Member of  
 “ Christ, a Child of God, and an Inhe-  
 “ ritor of the Kingdom of Heaven.

“ I desire to renew and declare my  
 “ Consent to this Covenant of my Baptism,  
 “ and beg Grace to keep more perfectly  
 “ the Conditions it enjoins: I doubt not  
 “ thy Mercy and Faithfulness in confer-  
 “ ring

“ ring the Benefits promised : O keep me  
 “ from all those presumptuous Sins that will  
 “ render me incapable of those Benefits.

*Immediately before Receiving.*

“ O Lord, in a Sense of my own Un-  
 “ worthiness, and in humble Obedience  
 “ to thy Commands, I do this in Remem-  
 “ brance of what my Lord and Savi-  
 “ our has done and suffered, has pur-  
 “ chased and procured for me. O Lord,  
 “ may I presume to say, remember thy  
 “ Servant also, intercede for the Pardon  
 “ of my past Sins; remember me when  
 “ the Merit of thy All-sufficient Sacrifice  
 “ is presented to the Father for a Propi-  
 “ tiation for the Sins of the World. O  
 “ remember me also, by sending the  
 “ Holy Spirit to lead me into all saving  
 “ Truth, to enlighten my Understanding,  
 “ to purifie my Affections, and bring my  
 “ Will to a perfect Obedience. O re-  
 “ member me in the Hour of Temptati-  
 “ on, to deliver me out of it, or assist  
 “ me to overcome it. Remember me in  
 “ the Hour of Desolation and Sorrow,  
 “ to be my Comfort, and give me Cou-  
 “ rage in the Day of Suffering ; remem-  
 “ ber me so as I may evermore remember  
 “ whose Disciple I am, whose Laws I am  
 “ sworn to ; and remember me at the  
 “ Hour of Death, to take away its Sting,  
 “ and give me Victory over Hell and the  
 “ Grave ; and at the Day of Judgment,  
 “ to acquit and pronounce the blessed Sen-  
 “ tence of Admission into thy Kingdom of  
 “ Glory.

5. *Acts*

5. *Acts of Thanksgiving after Receiving,  
for the many Mercies commemorated  
and sealed to the worthy Receiver.*

“ **I** Adore and worship Thee, O Lord,  
“ my Creator, and Redeemer, and San-  
“ ctifier, my God, the sole Object of my A-  
“ doration, my Trust, who only art to be  
“ loved and obeyed absolutely, and with-  
“ out Bounds or Limitations.

“ And now, Who is he, evil Spirit or  
“ evil Man, that condemneth me?

“ I will make Answer, It is Christ that  
“ died, yea rather, that is risen from the  
“ Dead, who is at the right Hand of God,  
“ who ever liveth and maketh Interces-  
“ sion for us, who is able to save to the  
“ uttermost all such as come unto God  
“ through him.

“ Worthy is the Lamb that was slain  
“ to receive Power, and Riches, and Wis-  
“ dom, and Strength, and Honour, and  
“ Glory, and Blessing.

“ Therefore Blessing, Honour, and Po-  
“ wer be to him that sitteth upon the  
“ Throne, and to the Lamb for ever and  
“ ever.

“ Blessed be the God and Father of our  
“ Lord Jesus Christ, who according to his  
“ abundant Mercy hath begotten us again  
“ into a lively Hope, by the Resurrection  
“ of Christ Jesus from the Dead, to an  
“ Inheritance incorruptible and undefiled,  
“ and



“ and that fadeth not away, reserved in  
 “ Heaven for us.

“ O my gracious Master, these are the  
 “ sacred Promises of the new Covenant  
 “ in thy Blood; I believe them; I em-  
 “ brace them with Joy; I know Thou,  
 “ Lord, changeest not; that thy Mercy is  
 “ over all thy Works; that Thou delight-  
 “ est in Mercy; and that Punishment is  
 “ thy strange Work.

“ O grant thy preventing Grace, that  
 “ I render not my self incapable of thy  
 “ Mercy.

“ I know there is no Condemnation to  
 “ them that are in Christ Jesus; but it is  
 “ only to such as walk not after the Flesh,  
 “ but after the Spirit; for whoever has  
 “ not the Spirit of Christ,  
 “ can be none of his\*. And  
 “ the Fruits of the Spirit are  
 “ Love, Joy, Peace, Long-  
 “ suffering, Gentleness, Good-  
 “ ness, Faith, Meekness,  
 “ Temperance.

*\* Here add Requests  
 for the Divine Assistance,  
 to make good your Re-  
 solutions, particularly for  
 those Graces and Virtues  
 you are most defective in.*

“ O divine Spirit, so live in me, as to  
 “ enable me to live and walk in the Pra-  
 “ ctice of these and all other heavenly  
 “ Virtues. O Lord, I ask not the extra-  
 “ ordinary Gifts which may puff up with  
 “ Vain-Glory, but those Graces and that  
 “ Charity which edifieth, and promotes  
 “ both my own and Neighbour's Perfe-  
 “ ction.

“ O

“ O Lord, I have sworn, and am steadily  
 “ fastly purposed to keep thy righteous  
 “ Judgments ; to obey thy Laws, as revealed  
 “ in thy Word ; to keep the Covenant  
 “ made at my Baptism, and so  
 “ often renewed at thy Altar.

“ O for the Merit of the great Sacrifice  
 “ this Day commemorated, hold up  
 “ my Goings in thy Paths, that my Foot-  
 “ steps slip not.

“ O Lord, if I am sincere in my Desires  
 “ and Endeavours, I know thy  
 “ Grace is sufficient for me : I know I can  
 “ do all things thro’ Christ that strengthens  
 “ me.

“ And that greater is that divine Power  
 “ that is in the true Members of Christ,  
 “ than is in those evil Powers that are  
 “ in the World ; over which, I may be  
 “ more than Conqueror, through Christ  
 “ that loved me.

“ Not Tribulation nor Reproach, Persecution  
 “ or Death, Principalities or Powers, the Love  
 “ or Fear of any Creature ; no Pursuit of false  
 “ Pleasures, or Fear of real Suffering, shall,  
 “ I trust, ever more separate me from the  
 “ Love of God which is in Christ Jesus our  
 “ Lord.

*Acts of Intercession.*

“ **A**ND now, O God, tho’ I am not  
 “ worthy to ask Mercy for my self,  
 “ much less to be an Intercessor for others ;  
 “ yet since Thou hast not only permitted,  
 “ but

“ but commanded Prayer, and Intercession,  
 “ and giving of Thanks, should be made  
 “ for all Men.

“ I, a poor Sinner, in Obedience to thy  
 “ Commands, and from a Spirit of Love  
 “ to all thy Creatures, presume to com-  
 “ mend them to thy Mercy ; and let not  
 “ the Lord be angry, if I know not how  
 “ to depart without a Blessing for them.

“ O Thou, who art the Creator of Man-  
 “ kind, cast not off those Creatures of thy  
 “ Power and Wisdom.

“ O let that Goodness that giveth them  
 “ Being after its own Image, renew that  
 “ Image defaced by Sin and Satan.

“ O let that Light that lightneth every  
 “ one that cometh into the World, so  
 “ shine forth, as to lead deluded Sinners  
 “ into the Paths of Life.

“ Let not that heavenly Light of un-  
 “ corrupted Nature, those Faculties of  
 “ Reason and Freedom, be darkned by  
 “ the Doctrines of Devils, the evil Cu-  
 “ stoms of the World, or Love of the  
 “ Body ; but awaken it by thy Spirit  
 “ and by thy Providence, that it may  
 “ shine forth more and more, until it leads  
 “ them unto the perfect Day of Gospel  
 “ Revelation. While the *Gentiles* know  
 “ not the Law, O make them a Law un-  
 “ to themselves : Tho’ they have no Co-  
 “ venant Relation to plead, yet grant they  
 “ may, as they are thy Creatures, find Ac-  
 “ ceptance, and give Thee Glory, and for  
 “ ever celebrate that perfect Goodness

T

“ which



“ which shall at the Conclusion of Time,  
 “ be universally manifested to have been  
 “ over all thy Works.

“ Now we see these things darkly, but  
 “ then all will be Brightness and Demon-  
 “ stration.

“ O Lord hasten the Time, when both  
 “ Jew and Gentile shall be brought under  
 “ the Obligations, and enjoy the Benefits  
 “ of the Christian Covenant.

“ O Thou, who art the Hope of *Israel*,  
 “ the Saviour thereof in Time of Trouble,  
 “ remember thy Promises to *Abraham*,  
 “ *Isaac*, and *Jacob*, and shew Mercy unto  
 “ *Israel*, as of old; soften their hard Heart,  
 “ enlighten their blinded Minds, put an  
 “ End to the Miseries of their Wander-  
 “ ing.

“ O Lord, How long shall the Idolatry,  
 “ Immorality, and Divisions of Christians,  
 “ be an Offence and Stumbling to Un-  
 “ believers? O when wilt Thou give thy  
 “ Son the Heathen for his Inheritance,  
 “ and the utmost Parts of the Earth for  
 “ his Possession?

“ Thy Promises, O Lord, are Yea and  
 “ Amen. O for the Elects sake, hasten  
 “ their last and great Accomplishment:  
 “ That Tyranny and Idolatry may no more  
 “ pollute those who are called by the  
 “ sacred Name of Christians.

“ O when shall the Lives of Christians,  
 “ and the Professors of Truth, be Books  
 “ to the Unlearned and Unbelievers. O  
 “ let Deceivers no longer cry, Lo here, or  
 “ lo

“ lo there, are Christ's Disciples; but as  
“ the Lightning that shineth forth from  
“ the East even to the West, so may the  
“ Truth shine forth in the purified Lives  
“ and fervent Love of true Believers.

“ When shall all Men know who are  
“ thy Disciples by their Love one to a-  
“ nother? Oh perfect Holiness more and  
“ more in the Hearts of thy People;  
“ unite them more and more one to ano-  
“ ther in thy Truth, and the Bond of  
“ Love and holy Conversation.

“ Break the Yoak of Oppression that  
“ any of them groan under any where;  
“ and suffer no longer ambitious Tyranny  
“ and Superstition to enslave, by humane  
“ Usurpations, those who are called to  
“ Gospel Liberty.

“ Restrain also the Abuses of that Li-  
“ berty, that it be not made by any the  
“ Occasion of Sin.

“ Support all that suffer for thy Truth  
“ with Faith, Patience, and Perseverance,  
“ and in thy due Time deliver them from  
“ the Power and Malice of Satan and evil  
“ Men: For thy great Name's sake, cause  
“ thy Truth to prevail against Error  
“ and false Doctrine; advance and pro-  
“ pagate thy own pure Worship, and  
“ throw down Idolatry and Superstition,  
“ and the corrupt Inventions of Men,  
“ wherever they obtain.

“ Make thy self known to all Nations,  
“ and cause all Sorts and Degrees of Men  
“ to understand, believe, and obey the

“ everlasting Gospel of our blessed Lord  
 “ and Saviour.

“ Cause real Christianity, real Holiness  
 “ and Righteousness, Justice, Temperance,  
 “ Purity, and Charity, to prevail where-  
 “ ever Christ is own'd as Lord; and re-  
 “ buke the Spirit of Prophaneness, De-  
 “ bauchery, Enmity to the Life and Po-  
 “ wer of true Religion, wherever they  
 “ prevail or bear Sway.

“ Set up thy Kingdom in the Hearts  
 “ of Princes and Pastors, that they may  
 “ set it up in the World; that instead of  
 “ seeking their own Glory, and the enlarg-  
 “ ing their Power, they may first seek  
 “ thy Kingdom and its Righteousness,  
 “ and be zealous for thy Glory in op-  
 “ posing Sin, and being a Terror to Evil-  
 “ Doers, and a Praise to them that do  
 “ Well.

“ Be merciful to these Nations; preserve  
 “ us from foreign Mischief, and home-  
 “ bred Conspiracies; shew unto all Sorts  
 “ of Persons what is amiss in them, and  
 “ has been done amiss by them, and cause  
 “ a great Repenting and Reforming to  
 “ be found in the midst of us.

“ Bless the Queen, give Her all sancti-  
 “ fying and saving Graces, divine Wif-  
 “ dom, a Spirit of Discernment, to place  
 “ in Authority Men fitted for their sever-  
 “ al Trusts and Callings.

“ And in all Things make Her to know  
 “ and do what is really good for these  
 “ Nations,



" Nations, and for thy People every  
 " where.

" That She may be not only a Mother  
 " to Her Subjects, but a Refuge, a Sup-  
 " port, and a Deliverer to all that are op-  
 " press'd, or groan under spiritual or  
 " temporal Tyranny.

" Direct Her to wise and faithful  
 " Counsellors, just and upright Judges; and  
 " so influence all in Authority, that thy  
 " Laws may be obeyed, and Truth and  
 " Righteousness be the Glory of our Land.

" In a particular Manner, direct Her in  
 " the Appointing fit Persons to serve in  
 " the sacred Offices of Bishops and Pastors  
 " of the Church; such as may lay Hands  
 " suddenly on no Man, but commit what  
 " they have received to faithful Men,  
 " who shall be able to teach others also;  
 " Men fearing God and hating Covetous-  
 " ness, full of prudent Zeal for thy Glo-  
 " ry and the Salvation of Souls; who  
 " out of a good Conversation, and pure  
 " and holy Life, may set forth thy Word  
 " in Meekness of Wisdom, feeding thy  
 " Flock, and taking the Oversight of  
 " them willingly, not for filthy Lucre,  
 " but of a ready Mind; not as Lords over  
 " thy Heritage, but as Examples to the  
 " Flock. And, O Lord, I pray Thee, u-  
 " nite the Hearts and Labours of all true  
 " Pastors in the great Work of advan-  
 " cing thy Kingdom by the certain and  
 " indisputed Methods of Charity and Ho-  
 " linefs.

“ Bless their Labours, that they be not  
 “ in vain, but effectual to the Conversion  
 “ of many; that when the chief Shepherd  
 “ shall appear, they may receive a Crown  
 “ that fadeth not away.

“ Be gracious, I humbly pray Thee, to  
 “ those Persons, Places, and Families, I  
 “ am bound to pray for, or who need or  
 “ desire my Prayers; suit thy Mercies  
 “ to their particular Cases, Conditions,  
 “ and Necessities, and especially bless them  
 “ with spiritual Blessings in Christ Jesus.

“ Pity, O Lord, I humbly pray Thee,  
 “ the Children of Affliction: Remember  
 “ the Poor, the Sick, the Pained, the  
 “ Tempted, the Distempered in Mind or  
 “ Body, those that are exercised with  
 “ the Loss of dear Relations, or Crosses  
 “ in their Relations, and vouchsafe them  
 “ such Direction, such Relief, Help, Sup-  
 “ port and Comfort, as to thy infinite  
 “ Wisdom seemeth best for them.

“ Shew Mercy on all who have this  
 “ Day met together in thy Fear: San-  
 “ ctify our Mercies, supply our Wants,  
 “ fit us for our Trials, and help us all so  
 “ to live, that when we die, our Souls  
 “ may go to the Souls of the Just made  
 “ perfect; and our Bodies, at the last Day,  
 “ may have the Resurrection of the Just,  
 “ and be for ever with the Lord.

*Additional Prayers for the Clergy, to be  
added on Days of Ordination.*

“ **O** Thou, who art the Lord of the  
“ Vineyard, give a discerning Spirit  
“ to such who are intrusted to send La-  
“ bourers into thy Vineyard, that they e-  
“ ver bear in Mind the strict Account they  
“ must one Day give of the Souls com-  
“ mitted to their Charge ; and that every  
“ Sinner, who is not warned of the Evil  
“ of his Ways, his Blood shall be required  
“ at the Hands of the slothful and care-  
“ less Pastor.

“ Let the sacred Canon be the Rule of  
“ their Examination, doing nothing by  
“ Partiality.

“ O preserve thy Church from the  
“ prophane Intrusions of ungodly and  
“ unreasonable Men ; from the Pride of  
“ Novices, the vain Disputers, who mini-  
“ ster Questions rather than godly Edi-  
“ fying ; from the Unstable and Un-  
“ learned, who desire to be Teachers,  
“ yet know not thy Law, or the Things  
“ whereof they affirm.

“ Bless, O Lord, these thy Servants,  
“ that as they are sent by the legal Au-  
“ thority of Men, and have the outward  
“ Call of Order ; so send them out with  
“ thy divine Power as sent by Thee, ha-  
“ ving the true internal Call of thy holy  
“ Spirit, full of Zeal for thy Service,  
“ intending



“ intending more the Duties than the  
 “ Profits or Dignities of their Calling;  
 “ that as they are separated, so they may  
 “ be sanctified and meet for the Offices  
 “ to which they are appointed.

“ Pity so great a Part of the World lost  
 “ in Sin and Ignorance, and endue the  
 “ Teachers of thy Law with Gifts; but  
 “ if that is not needful, yet with Graces,  
 “ as at the Beginning; that Christ’s King-  
 “ dom may be perfected and enlarged, and  
 “ all Power subdued unto his just Domi-  
 “ nion.

“ The Harvest is plenteous, but thy  
 “ faithful Labourers are few; increase the  
 “ Number of the good Shepherds, that  
 “ all who undertake to feed the Flock  
 “ of Christ, may be guided and taught by  
 “ the holy Spirit of Christ, rightly to dis-  
 “ pence thy holy Word, that both them-  
 “ selves and those committed to their  
 “ Charge may grow in the Knowledge  
 “ and Love of God, and of our Lord Je-  
 “ sus Christ; that being themselves con-  
 “ verted they may strengthen their Bre-  
 “ thren, preach from their own Hearts  
 “ to the Hearts of their Hearers what  
 “ they have received and known, and be  
 “ in all Things Examples to the Flock.

“ And, O Thou God of Truth, manifest  
 “ thy Truth to all who sincerely seek  
 “ after it, and assist, with a mighty Power,  
 “ all who teach it faithfully, that it may  
 “ find effectual Entrance into every honest  
 “ Heart,

“ Heart, and put to Silence the Ignorance  
“ of all ungodly Opposers.

“ O may the Wisdom of the Christian  
“ Doctrine be vindicated by the obedient  
“ Lives of Christians, that Light and Love  
“ may fill the World, and prepare for  
“ thy glorious Kingdom of Truth and  
“ Peace.

*Some short Reflections and Ejaculations,  
that may be used when the Communi-  
cants are few.*

“ **O** Lord, I bring my firmest Reso-  
“ lutions of a perpetual War against  
“ all my Sins, to the Foot of thy Altar,  
“ to the Foot of the Cross on which the  
“ great and perfect Sacrifice was offered  
“ once for all.

“ O let the Merit of that Sacrifice ob-  
“ tain Pardon for all my past Transgres-  
“ sions, and not only Pardon, but Strength  
“ to destroy them, that they may no more  
“ prevail to dishonour the holy Name by  
“ which I am called, to defile my Soul, or  
“ offend or ensnare my Neighbour.

“ O Lord, assist me so with thy Grace,  
“ that I may not only destroy the Domi-  
“ nion of Sin, that it reign not ; but its  
“ very Being, that it live not in me.

“ Lord, I am not worthy to come to  
“ this holy Feast, but I come as wanting  
“ Pardon, wanting spiritual Strength, as  
“ desirous of Sanctification as of Justifica-  
“ tion and Salvation.

“ Is

“ Is there any Sin I would not gladly  
 “ part with? Is there any Grace or Vir-  
 “ tue I would not gladly practise and grow  
 “ into Perfection? Is there any Suffering I  
 “ would not willingly undergo, if God  
 “ calls me to it, or may be glorified by it?  
 “ Lord, thy Grace assisting, I find my  
 “ Heart dispos’d to answer to all this; there  
 “ is not any: Nothing I love more than  
 “ Thee, nothing I fear more than offend-  
 “ ing Thee, nothing I think so grievous  
 “ as what separates me from thy Favour.  
 “ Lord, I believe all thy Promises,  
 “ that thy Power, Wisdom, and Good-  
 “ ness are perfect, and that nothing but  
 “ my own obstinate Self-will can restrain  
 “ the blessed Influences of these thy At-  
 “ tributes to my eternal Happiness.  
 “ O my God! thy free Love and Boun-  
 “ ty brought me into Being, gave me Life,  
 “ and a Seed of Immortality: Can I doubt  
 “ but this was an Effect of Love and  
 “ Mercy, that Thou willest my Happi-  
 “ ness, and disposest all thy Providences  
 “ to awaken the Faculties of my Soul, in  
 “ order to that End, so far as is con-  
 “ sistent with the Freedom of my Nature,  
 “ and that Order of Beings Thou wert  
 “ pleased to place me in? Therefore I can-  
 “ not fear that any Thing but my own  
 “ wilful Choice, and my Withdrawing  
 “ from Thee, and Independency on Thee,  
 “ can ever make me miserable.  
 “ O God, I doubt not thy Bounty, O  
 “ make me a Subject capable of Mercy: I  
 “ fear



" fear nothing but my self; my self as  
 " a Sinner, who have not lived suitably  
 " to the Excellency of my Christian Pro-  
 " fession, not valued or improved as I  
 " ought, the greatest Honour, the great-  
 " est Happiness, the greatest Privilege  
 " and Glory on this side Heaven, to be a  
 " Disciple of Christ, under the Govern-  
 " ment of the most perfect Laws and  
 " Law-giver, admitted to contend for the  
 " most excellent Prize, an eternal State  
 " of Glory and Happiness, which I may  
 " certainly obtain through Grace, if I do  
 " not lose it by my own wilful Faults.

" I most gladly renew the Covenant of  
 " my Baptism, accept the Conditions of  
 " it, and beg Strength to perform them.

" O my God, accept that full, perfect,  
 " and all-sufficient Sacrifice offered by  
 " thy beloved Son in whom Thou art  
 " well pleased; for his Sake, according to  
 " thy gracious Promises, pardon all my  
 " Offences, hear his all-powerful Interces-  
 " sion for me, accept him as my Advo-  
 " cate to obtain for me the Aids of thy  
 " holy Spirit; the Comforter to abide  
 " with me, to assist and guide me through-  
 " out this howling Wilderness, the dan-  
 " gerous Pilgrimage of Life, that I may  
 " both believe and do according to thy  
 " Will.

" Inlighten my Mind, purifie my Heart,  
 " correct, instruct, and comfort me; lead  
 " me into Truth by the Reading thy holy  
 " Word, that I may obey all Thou com-  
 " mandest,

"mandest, and suffer cheerfully all Thou  
 "inflictest, live and die in Faith and Cha-  
 "rity to thy Glory, my Neighbour's E-  
 "dification, and my own eternal Salvati-  
 "on, through Jesus Christ my Saviour.

*A shorter Meditation.*

"GREAT and Eternal Lord, Foun-  
 "tain of Being, I thy poor Crea-  
 "ture acknowledge my entire Depend-  
 "ance on Thee. I humbly adore and wor-  
 "ship Thee, as infinitely perfect, power-  
 "ful, wise, and abundant in Goodness and  
 "Truth. Thou art the Author, not only  
 "of my Being, but Well-being; the per-  
 "fect and eternal Object of my Love, the  
 "Accomplishment of my Hope.

" 'Tis my Privilege, the Perfection of  
 "my Nature, my highest Liberty, my  
 "most reasonable Service, to be subject to  
 "thy just Dominion, thy most righteous  
 "Laws and Government.

"O Lord, I offer my Soul and Body,  
 "my Will, my whole Self, as a Sacri-  
 "fice, a whole Burnt-offering to Thee,  
 "Father, Son, and Holy Ghost, One God  
 "blessed for evermore. I acknowledge  
 "and adore the Word Incarnate, God  
 "manifested in the Flesh to destroy the  
 "Works of the Devil.

"O my divine Master, kill and cruci-  
 "fie, destroy utterly in me all that offends  
 "Thee.

" O

" O let the Example of thy holy Life  
 " be ever present for my Imitation; thy  
 " Humility, thy unwearied Meekness,  
 " thy Contempt of the World, its Plea-  
 " sures, its Honours, thy going about  
 " doing Good, thy Compassion to the  
 " repenting Sinner, and thy Mercy to  
 " all who are in Misery: Thy patient suf-  
 " fering of Injuries, Reproach, Contempt,  
 " and at last Death it self, praying for  
 " thy Enemies.

" O Thou, whose Life only is a perfect  
 " Pattern, and whose Doctrine only is a  
 " perfect Rule, enable me, and all who  
 " profess thy holy Name, so to obey the  
 " one and follow the other, that at the  
 " great Day of Account, we may hear  
 " that comfortable Sentence, Well done  
 " good and faithful Servants, enter into  
 " the Joy of your Lord.

*A Meditation on St. Matthew, Chap. 22.*

**T**HOU shalt love the Lord thy God, with Ver. 37.  
 all thy Heart, and with all thy Soul, and  
 with all thy Mind.

*This is the first and great Commandment.* Ver. 38:

*And the Second is like unto it,* Ver. 39.

*Thou shalt love thy Neighbour as thy self.* Ver. 40.

*On these two Commandments hang all the Law  
 and the Prophets.*

And needs there any Commandments  
 for so self-evident a Duty, as loving the  
 Author of our Being and our Happiness,  
 of



of all that is excellent and lovely in the Creation?

But since it is an Obligation so plain from natural, as well as revealed Religion, How comes it to pass that so many professing a Submission to both, yet are destitute of this divine Principle?

The Reason is as evident as the Duty; many through a stupid Ignorance, and not exerting those Faculties by which they might discover a first Cause of all Things, know not God; and very many of those who profess to know or believe a God, yet discover not his Perfections, or their Dependance, for want of Reflection; they consider not the Manifestations He has made of Himself in His Works and Word, the Wonders of Creation and Providence, the Excellency of his Laws, the Glory of his Promises, the Terror of his Threatnings; by all which they should be led to know God, and that He is the Original and Root of Being, of Life and Love; and that to love God, is to derive Life and Happiness from this Root; that Love or Dependance is the Tree of Life, the Gate of Paradise, the Seed that nourishes unto eternal Life, and maintains those Pleasures that last for evermore: That whosoever loves God aright, will be a living Branch, bearing Fruits of Love to themselves and others in their proper Seasons.

To be without this divine Love, and so separated from this Root of Life and Happiness, is the passing into the State of Misery and Death.

Enmity

Enmity to God is the great Depravation, the Fewel that feeds the Fire that is unquenchable.

From this State of Enmity to God and his Goodness, follows Enmity to our selves and all the Creatures; for being separated from the Root, Essence, and only living Fountain of Love and Happiness, 'tis impossible we can love our Selves, or others of God's Creatures, the Principle of Love being dead in us. O unnatural State! O dismal Fall of depending Creatures! this cannot but be the Essence of Misery and Despair.

" O Lord, save me, save thy deluded  
" Creatures from whatever leads to those  
" Chambers of Death.

" O excellent Virtue of divine Love,  
" Thou Seed of Immortality, that brings  
" forth every good Fruit, every Grace,  
" every Virtue, by which we do in the  
" truest Sense love our selves and all the  
" Creatures of God.

" Do I see Beauty and Excellency in  
" thy Creatures? O let me by them be  
" led to adore and love Thee the Creator.

" As the Creature has no Self-excellency,  
" but receives all from Thee; so direct  
" my Affections that they may never fix  
" on the Creature but in those Degrees,  
" and according to that Order appointed  
" by Thee.

“ O my God, make me perfect in di-  
 vine Charity, and that will perfect all  
 other Graces in me.

“ He that loveth not, knoweth not God;  
 “ for God is Love.

Thus if you can enter into a clear View of these two Estates, of Love and Enmity to God; or in plainer Words, of our Enmity to those Perfections which God has made our Duty to acquire, because they are necessary to our Happiness, you will plainly perceive a Chain of Miseries in the one, and Blessedness in the other; of Beauty in the one, and Deformity in the other: So that Misery is not the arbitrary Punishment, but the inseparable Consequence of Enmity to God; in which Depravation of Mind, is that Essence or Principle in which Sin and its particular Acts exist, and to which they adhere.

*Some Additional Meditations, which may  
 be a Part of your Sacramental Devotions.*

“ **O** Blessed Saviour, Thou hast said,  
 “ Do this in Remembrance of me.  
 “ What? in the historical Remembrance  
 “ of thy Suffrings only? O no: But in  
 “ Remembrance of that wondrous Love  
 “ that cloathed Thee with humane Na-  
 “ ture, that Thou mightest be our Ex-  
 “ ample in thy holy Life, our Teach-  
 “ er



“ er and Prophet by thy holy Precepts ;  
 “ our Priest, by thy Sacrifice and Inter-  
 “ cession in Heaven for us ; and our King,  
 “ by ruling and defending us, by institu-  
 “ ting holy Laws : Where this Act of  
 “ Homage and Obedience is commanded  
 “ for a Remembrance, that tho’ greater  
 “ Love than this hath no Man, than that  
 “ a Man lay down his Life for his Friend ;  
 “ yet greater was the Love of the Son of  
 “ God, who shewed Mercy, and made  
 “ himself a Sacrifice for his Enemies.

“ And what does the Lord thy God re-  
 “ quire of thee for all these Benefits ? To  
 “ do good unto thy self, to love God and  
 “ keep his Commandments ; that is, love  
 “ our great Benefactor, on whom we de-  
 “ pend continually, whose Yoke is easie,  
 “ and whose Burden is light ; whose Ser-  
 “ vice is perfect Freedom, and whose Com-  
 “ mandments are not grievous ; whose  
 “ second Commandment is, to shew forth  
 “ our Love to God whom we have not  
 “ seen, by our Love to our Brethren whom  
 “ we see continually, and whose Wants  
 “ we cannot but know. To love those  
 “ as our selves, who are as Parts of our  
 “ selves ; to do to these our Fellow-Crea-  
 “ tures, as in the like Circumstances we  
 “ might reasonably desire and expect, or  
 “ as they ought to do to us, did we want  
 “ their Help and Assistance.

“ What can be so just ? What so rea-  
 “ sonable ? What so conducing to our  
 “ own Happiness and the Happiness of  
 “ Societies ?

U

“ And

" And where are there Statutes and  
 " Judgments so righteous as are the Chri-  
 " stian Doctrine and Discipline ? Amazing  
 " Folly ! to reverence the imperfect Laws  
 " of Men, and neglect and deride the  
 " Laws of God ; the Observation of which  
 " can alone make Mankind happy.

" O Lord, Thou knowest all Things, I  
 " trust I do not deceive my self, when I  
 " say, Thou knowest that I love Thee.

" I cannot but love Thee, when I consi-  
 " der thy Wisdom and Goodness ; I can-  
 " not but love Thee, when I consider those  
 " Perfections as manifested for the Benefit  
 " of Mankind, and of me the most unwor-  
 " thy.

" But if I say I love God, and hate my  
 " Brother, I am a Liar.

" This is my Master's new Command-  
 " ment, that we love one another.

" Whose Life was Love, whose Death  
 " was Love, and whose distinguishing Pre-  
 " cept was Love.

" But alas ! how many call him, Lord,  
 " Lord, yet do not this easie Duty which  
 " he commands ?

" O where shall I go to find true Dis-  
 " ciples to this heavenly Doctrine ?

" O divine Spirit of Love, kindle this  
 " sacred Fire in the Breast of Christians,  
 " that all may know who are thy Dis-  
 " ciples, by their Love one to another ;  
 " though we want the miraculous Gifts,  
 " let us not be without this excellent  
 " Grace that shined so bright in thy first  
 " Followers,

" Followers, which alone would be suffi-  
 " cient to convert the unbelieving World  
 " to the Knowledge of God, and of Jesus  
 " Christ, who came to teach this most  
 " perfect Precept, both by Doctrine and  
 " Example; for Love is the Foundation  
 " and Essence of Christ's Kingdom, as Ha-  
 " tred is that of the fallen Angels: 'Twas  
 " falling from the Spirit of Love and De-  
 " pendance, and entring into a Spirit of  
 " Enmity and Independance on God, that  
 " brought Evil and Misery into Being,  
 " and still maintains it.

" O Thou Fountain of Mercy, save me  
 " from this great Depravation, and let  
 " no Injury, no Suffering, no Provocation,  
 " tempt me to rest in a Spirit of Enmity  
 " to any, least staying on those Confines  
 " of Hell, entertaining that Spirit of the  
 " evil One, I am driven into those Re-  
 " gions of Darkness, where the Worm of  
 " Self-hatred dieth not, and the Fire of  
 " Rage and Fury is not quenched.



## C H A P. V.

*On the Monday after you Communicate, imploy some serious Reflections on the Obligations of your Baptifmal Vow, and how well you observe it.*

## E X A M I N A T I O N.

1<sup>st</sup>, **D**O you renounce all Idolatry, and all that tends to it, both the outward Worship of any Thing but God, and the setting your Heart on any Creature more than God? Do you renounce and oppose all false Worship of the true God, all Superstitions and Inventions of Men, not agreeing with the Word of God?

Do you refuse all Consulting with Astrologers, and Dependance on any Thing but God? Are you not addicted to any heathenish Superstition; as the minding Omens, Dreams, unlucky Days, or the like?

Do you not allow your self in Envy or Malice, or in Lying?

Do you not tempt others to any Sin, to gratifie your Pleasure, or your Interest?

All these are peculiar Characters of the Devil; therefore if you live in the Practice of any of them, you do not keep this Part of your Vow.

Mar. 4. *Thou shalt worship the Lord thy God, and*  
10. *Him only shalt thou serve.*

Col. 2. *Let no Man beguile you of your Reward,*  
18. *in a voluntary Humility, and worshipping of*  
*Making*

Making the Word of God of no effect, thro' Mark 7.  
your Traditions which ye have delivered. 13.

These Men have set up their Idols in their Ezek. 14.  
Heart, and put the stumbling Block of their 3.  
Iniquity before their Face.

Be not dismayed at the Signs of Heaven, Jer. 17.  
for the Heathens are dismayed at them. 7.

—— In Malice be ye Children. 1 Cor. 14. 20.

Grudge not one against another.

\* Ye are of your Father the Devil, and the Lusts of your Father ye will do ; he was a \* John 8. 9.  
Murderer from the Beginning, and abode not 41.  
in the Truth, because there is no Truth in him ;  
when he speaketh a Lie, he speaketh of his  
own, for he is a Liar, and the Father of it.

The God of this World has blinded the 2 Cor. 4.  
Minds of them which believe not. 4.

He that committeth Sin is of the Devil. 1 Joh. 3. 3.

Be sober, be vigilant, because your Adver- 1 Per. 5. 8.  
sary the Devil, as a roaring Lion, walketh  
about seeking whom he may devour.

Be ye angry and sin not ; let not the Sun Eph. 4.  
go down upon your Wrath. 26.

Neither give Place to the Devil. Ver. 27.

Why hath Satan filled thy Heart, to lie to Acts 5. 3.  
the Holy Ghost ?

Will ye speak wickedly for God ? Will ye Job 13. 7.  
talk deceitfully for him ?

2dly, Do you indeed renounce the Pumps  
and Vanity of this wicked World ? that is,  
Do you avoid all Excess of Grandour in  
your Way of Living, in your Attire, E-  
quipage, or in any other vain and sinful  
Customs of the World ?

Do you absolutely refuse to join in any unlawful Diversion, falsely called Pleasure or Recreation? And do you avoid the Use of any that makes the Mind vain, inflames any Passion, loses much Time, indisposes for Acts of Devotion and Charity, or the Business of your Place and Calling? And are you not carried to Excess in any Recreation that is innocent and allowable?

Rom. 12. Be not conformed to this World, but be ye transformed, that ye may prove what is the good and acceptable Will of God.

Mat. 6. No Man can serve two Masters; for either he will love the one, and hate the other; or else he will hold to the one, and despise the other: Ye cannot serve God and Mammon.

1 John 2. Love not the World, neither the things that are in the World; if any Man love the World, the Love of the Father is not in him.

John 12. For they loved the Praise of Men more than the Praise of God.

15. 19. If ye were of the World, the World would love his own: but ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.

3dly, Do you renounce all the sinful Lusts of the Flesh? that is, Do you abhor and fly from every thing leading to Impurity, and Immodesty? If your Heart is pure, it will create an Aversion to whatever in the remotest Manner leads to Sins that are so odious and debasing.



Do you avoid all Excess in Meats and Drinks, all Sloth, and indulging unnecessary Ease ; as Sleep, Idleness, &c ?

*Fornication and all Uncleanness, let it not be once named amongst you, as becometh Saints.* Gal. 5. 3.

*For no unclean Person hath any Inheritance in the Kingdom of Christ and of God.* Ve .5.

*Make no Provision for the Flesh, to fulfil the Lusts thereof.* Rom. 13, 14.

*For if ye live after the Flesh, ye shall die ; but if ye through the Spirit do mortifie the Deeds of the Body, ye shall live.* --1. 13.

*Let us walk honestly as in the Day, not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy.* --13. 13. 14.

*Be not amongst Wine-bibbers, amongst riotous Eaters of Flesh.* Prov. 23. 20.

*The Drunkard and the Glutton shall come to Poverty ; and Drowsiness shall cloath a Man with Rags.* Ver. 21.

### *Meditations and Aspirations.*

“ **O** Almighty Lord, who governeſt all  
 “ Things in Heaven and Earth, com-  
 “ mand thy bleſſed Angels to be my  
 “ Guardians, that evil Spirits hurt me  
 “ not ; preſerve me from thoſe tempo-  
 “ ral Evils, that their Malice may inflict.  
 “ But O, much more defend me from  
 “ falling by any of thoſe Temptations  
 “ that defile the Soul: Strengthen me,  
 “ O Lord, that I may ſo reſiſt as to o-  
 “ vercome; and not by being like them  
 “ in evil Works, give them Power over  
 “ me,

“ me, and provoke the good Angels to  
 “ withdraw from me. Assist me also  
 “ with such Wisdom from above, as may  
 “ teach me to subdue all such Affections  
 “ to the World, or any Thing in it, as  
 “ shall at any Time obstruct my entire O-  
 “ bedience: Let me rather be hated of  
 “ the World, and used as its Enemy,  
 “ for my Opposition to it, than by any  
 “ Friendship with it, have my Love to  
 “ Thee become more languid and una-  
 “ ctive.

“ O my Lord, I will never forsake thy  
 “ Service, which is my Honour, my Joy,  
 “ and my Advantage, to serve the World,  
 “ where all is Vanity and Vexation of Spi-  
 “ rit. No: I will daily endeavour to die  
 “ to the World, and then I shall more  
 “ truly discern and prove what is most  
 “ acceptable to thy holy Will. And if  
 “ to pursue the painted Splendors of the  
 “ World is unworthy of a Christian, the  
 “ baser Gratifications of the Body are un-  
 “ worthy of a Man; nay, How much  
 “ more is that Man sunk below the Brutes,  
 “ who enslaves his Reason to Sensuality?  
 “ How little does such an one deserve the  
 “ Gifts of Reason, and those other noble  
 “ Faculties of the Soul? And how utter-  
 “ ly incapable must he be of a pure An-  
 “ gelical and Spiritual Existence?

“ O my bounteous Creator, let me ne-  
 “ ver be guilty of this monstrous Base-  
 “ ness, to enslave my Mind to my Body,  
 “ the Master to its Servant. How often  
 “ is

" is it seen that the Voluptuous grow not  
 " only insensible of all the Pleasures that  
 " arise from Speculations of Religion and  
 " Virtue, but are incapable to be held by  
 " the Ties of Justice, Honour, Love to  
 " their Country, Friendship, &c. when  
 " any of these stand in Opposition to their  
 " irregular Pursuits of Pleasure; but the  
 " Deformities of Sensuality are not to be  
 " argued with, but cast out of the Mind,  
 " as well as Practice, with the utmost  
 " Loathing and Scorn. O Lord, I thank  
 " Thee for the Contempt and Hatred I  
 " have ever found to these Vices.

" O Lord, perfect what is in any sort  
 " defective, that I may not only abhor  
 " what is Criminal, but also the Ap-  
 " proaches of all Vanity; desire to please  
 " others, or Self-indulgence, and Care for  
 " the Body beyond Necessity.

" O Lord, I resign my Will to all the  
 " innocent Miseries that attend my mor-  
 " tal Body; as Sickness, Pain, Old-Age,  
 " Deformity: But, O keep it from all  
 " criminal Pollutions, that it may be a  
 " Temple sanctified, and meet for thy  
 " divine Presence.

2dly, At your Baptism you promised to  
 believe the Christian Faith. Here exa-  
 mine if you are diligent in the Study of  
 the holy Scriptures, and Use of all those  
 Means (as Hearing Sermons, Reading good  
 Books, and good Conversation) needful to  
 the obtaining of Christian Faith and Know-  
 ledge.

And



And do you, after due Inquiry, submit your Understanding to whatever God has revealed of his Nature and Will? which is sufficiently clear in all Things necessary to your Salvation; especially what is your Duty in order to a holy Life.

1 Cor. 2. 14. *The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness to him; neither can he know them, because they are spiritually discerned.*

John 6. 29. *This is the Work of God, that ye believe on him whom he hath sent.*

-8. 24. *If ye believe not that I am He, ye shall die in your Sins.*

1 John 5. 10. *He that believeth not God, hath made him a Liar; because he believeth not the Record that God gave of his Son.*

Rev. 21. 8. *The Unbelieving shall have their Part in the Lake which burneth with Fire.*

John 15. 24. *If I had not done among them the Work which none other Man did, they had not had Sin.*

John 7. 17. *If any Man will do my Will, he shall know of my Doctrine that it cometh from God.*

“ **O** Lord, by thy Assistance I will  
“ endeavour to do thy Will; O  
“ that I may increase in the Knowledge  
“ of thy Word, and in a lively Faith of  
“ its coming from God.

“ Lord, I believe, help Thou my Un-  
“ belief; keep me from wilful Error or  
“ Ignorance; and where I err through  
“ Weakness, forgive me for Christ's sake.  
“ How criminal must the Infidelity of  
“ those

“ those be, who have not only been in-  
 “ structed in the Proofs of Christianity,  
 “ but can’t but own the Suitableness of  
 “ its Doctrines and Laws to the Nature  
 “ of God, and the Perfection of Man;  
 “ and yet dare despise and transgress its  
 “ Precepts, and ridicule its Doctrines? O  
 “ deplorable Folly! to hazard so much  
 “ for so little; to slight the certainest Me-  
 “ thods of attaining Happiness in this  
 “ Life, with the Hopes of eternal Felici-  
 “ ty after it, for the Enjoyment of what  
 “ often makes us miserable here, and ends  
 “ in the Apprehensions of Horror and  
 “ Darkeness hereafter. What Madness is  
 “ this! were the Promises and Threats  
 “ taught by revealed Religion but barely  
 “ possible, and proved by the lowest Pro-  
 “ bability.

3dly, The last Part of your Vow is,  
*That you will keep God’s holy Will and Com-  
 mandments, and walk in the same all the  
 Days of your Life.*

These Commands of God, and all that  
 relate to a holy Life, are so plainly laid  
 down in the sacred Scriptures, with re-  
 spect to your Duty to God, your Neigh-  
 bour, and your self, that if your Heart  
 is honest, tho’ your Capacity should be  
 low, you can hardly mistake any of them,  
 at least those that are most necessary and  
 of universal Obligation; therefore on this  
 Head, examine your self by the Word of  
 God, particularly by that short Summary,  
 your

your Love to God and your Neighbour, which is the Foundation of the Fulfilling of the Law.

Therefore remember, that if you knowingly and wilfully offend against any one divine Law, you break this Part of your Vow, which obliges you to endeavour to know and do the whole Will of God, as perfectly as you can; and where you fail, to repent and amend.

The Unbeliever, for **the** most part, first sins against God's Laws, and **then** studies to deny his Authority, and says in his Heart, he will not have this Law-giver to reign over him: A sinful Life ever disposes to a corrupt and wavering Faith. There are but few, if any Apostates from the Christian Doctrine, **who** with a pure and humble Mind endeavour to obey the Christian Precepts. **They** that best keep the Commandments, have **the** firmest Faith in, as well as most Right to the Promises of Christ; for true Faith and sincere Obedience grow together, and support each other.

“ **O** Lord, I confess thy Service is  
 “ perfect Freedom; Thou hast made  
 “ that my Duty, and annexed to it the  
 “ Reward of eternal Life, which is in it  
 “ self a Reward, and the surest Means of  
 “ my present Happiness. What could be  
 “ done more to attract the Choice of  
 “ free Creatures? And how just is the  
 “ Punishment of such ungrateful and stub-  
 “ born



" born Rebels, who despise those Laws  
 " and Dispositions that are necessary to  
 " their own Felicity?

" O my God, I acknowledge, the more  
 " sincerely I have studied to obey thy  
 " holy Laws, the more perfect, and ex-  
 " cellent, and reasonable I have found  
 " them.

" O Lord, thy Yoak is easie, and  
 " thy Burden light; to obey Thee, is  
 " but to perfect my Nature, and make  
 " it more excellent and fit for Glory.  
 " How far do thy Precepts exceed all the  
 " Schools of the most sublime Philoso-  
 " phers and Moralists? And yet what  
 " Zeal had their Scholars for the Honour  
 " of their Masters? And how rigidly  
 " did they obey their Discipline and Max-  
 " ims, and thought it shameful not to do  
 " so? And shall I, who have the greatest,  
 " best and wisest Master, who has given  
 " the best and wisest Rules of Life, and  
 " promised the best and most glorious  
 " Recompence, slight and neglect his Com-  
 " mandments and Institutions? God for-  
 " bid!

" O Lord, begging thy Grace in Time  
 " of need, by which nothing shall be too  
 " hard for me, I resolve to endeavour to  
 " my Life's End, to obey all thy [Com-  
 " mandments, to do and suffer whatever is ap-  
 " pointed for me, as perfectly as I can.

*This is the Love of God, that you keep : Joh. 5.  
 his Commandments, and his Commandments 3.  
 are not grievous. If*

- Joh. 14. *If ye love me, keep my Commandments.*  
 15. *\*He keepeth Covenant and Mercy to them*  
 \*Neh. 1. *that love him, and observe his Commandments.*  
 5. *He became the Author of eternal Salvati-*  
 Heb. 5. *on to all that obey him.*  
 9. *This is the Condemnation, that Light is*  
 John 3. *come into the World, and Men loved Dark-*  
 19. *ness rather than Light, because their Deeds*  
*were evil.*  
 Ver. 20. *For every one that doth Evil, hateth the*  
*Light, neither cometh to the Light, lest his*  
*Deeds should be reprov'd.*  
 Ver. 21. *But he that doth Truth cometh to the Light,*  
*that his Deeds may be made manifest, that*  
*they are wrought in God.*  
 --14. 21. *He that hath my Commandments, and keep-*  
*eth them, he it is that loveth me; and he that*  
*loveth me, shall be loved of my Father, and*  
*I will love him, and will manifest my self*  
*to him.*

'Tis want of Love and want of this Obedience that renders wicked Men incapable to discern Truth.

" **G** L O R Y be to God for his great  
 " Mercy in admitting me into the  
 " Covenant of Grace by holy Baptism;  
 " I most willingly and heartily renew the  
 " Promises there made for me, by re-  
 " nouncing the Devil and all his Works,  
 " the Poms and Vanities of the World,  
 " and all the sinful Lusts of the Flesh; I  
 " resolve a perpetual War against these  
 " my Enemies, and to make no Friend-  
 " ship with them, but live in constant  
 " Opposition

“ Opposition to them. I believe the sacred Doctrines of Christ as taught in the holy Scriptures, and I resolve to endeavour an entire Obedience to God’s holy Will and Commandments to the last Moment of my Life.

“ O Lord, assist me with divine Grace suitable to my Weakness and Wants, and such spiritual Armour as may secure my Victory. I am ashamed that I have as yet been so feeble a Soldier, that I have so often yielded my self a Captive, so often betrayed my self, and joined with my Enemies; so often, for want of a stricter Watch, been surpris’d and overcome.

“ O that it may be so no more! O that I may be faithful to the Death, and so obtain a Crown of Life! I desire to obey and keep thy Precepts; abide with me by thy holy Spirit, that I may be, not in Name only, but in Truth, a Child of God, a Member of Christ, and then I shall be sure to be an Inheritor of the Kingdom of Heaven.

*Go ye therefore and teach all Nations, baptizing them in the Name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all Things whatsoever I have commanded you; and lo, I am with you to the End of the World.* Mat. 28. 19.

*Baptism doth now save us, ---not the Washing away the Filth of the Flesh, but the Answer of a good Conscience towards God.* 1 Pet. 3. 21.

*Jesus*



John 3.

5.

*Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.*

Before you conclude this Exercise, examine if, at the holy Table, or at any other Time, you have made any religious Vow or pious Purpose, and reflect how you keep it; or if you have rashly made any that are unlawful and unreasonable, consult some pious and learned Guide, and submit to his Judgment and Direction, how far you are to keep it, or repent of the making it.

But if I might advise, I would prevent the Intangling your self with any such sort of Vow.

You are, as a rational Creature, and a Christian, already obliged to govern your self by sound Reason and God's Laws; and your Obligations, as arising from those Directors, will guide you safely and wisely in all Exigencies, if faithfully attended to, better than hasty Resolutions no where commanded, which seldom spring from solid Virtue and a clear understanding, but often from Weakness of Mind, or Frailties of Life.

Eccles. 5.

2.

*Be not rash with thy Mouth, and let not thine Heart be hasty to utter any Thing before God.*

Ver. 5.

*Better it is that thou shouldest not vow, than thou shouldest vow and not pay.*

If

*If a Man vow a Vow unto the Lord, or swear an Oath to bind his Soul with a Bond, he shall not break his Word.* Num. 30. 2.

*If a Woman also vow a Vow unto the Lord, All her Vows shall stand ;* Ver. 3. Ver. 4.

*But if her Father disallow her in the Day that he heareth, not any of her Vows shall stand, and the Lord shall forgive her, because her Father disallowed her.* Ver. 5.

*Or if she had at all an Husband when she vowed :* Ver. 6.

*If her Husband disallow her in the Day that he heard it, he shall make her Vow which she made of none effect, and the Lord shall forgive her.* Ver. 8.

## C H A P. VI.

*Some Reflections on Death, in order to a constant Preparation for it.*

**O**N the Saturday before you communicate, or if your Communions are not frequent, often imploy an Hour or two in the serious Meditations of Death, and its Consequences, Judgment, Heaven, and Hell.

I earnestly recommend this Practice, as highly beneficial to your Advancement in Virtue. It will both keep you in a habitual Preparation for Death, so that it can hardly be sudden to you ; and it will cure  
X many

many of those Terrors that surprise such as seldom think of it; and by the Grace of God, make your Death, when it comes, less amazing, more calm, and more edifying; and also discover how you are prepared for it, and what it is you do, or leave undone, that makes the Approach of Death most unwelcome; also what Affection it is that ties you most to the World, and renders you most unwilling to leave it; which, when you have discovered, you must endeavour to correct it, and do those Duties, or forsake those Sins, that, on the serious Thought of Death, give you a just Fear for the doing or not doing them. Represent to your self the awful Solemnity of your Dying-Bed, think you hear that Message; *Set thine House in order, for thou shalt die, and not live*; observe how readily you receive that Summons, and what it is that makes you most afraid and backward to submit.

1. If the Loathsomeness of the Grave strikes you with Horror, consider that this Debasement of your Body is but a fit Punishment for its many Defilements; and how much more loathsome Sin must be, which not only brought forth Death, but all the other Evils which attend the Body, during its Pilgrimage through Life to the Grave: Make the frightful Image of a dead Body familiar, by your Meditation, and by a ready attending sick and dying Persons, where desired; consider you lay down your Body in the Grave, as you lay  
off



off your Cloaths at Night : And why more unwilling to part with one than the other ? Especially when you remember the Body is left as an old tattered Garment, to be put on again all bright and glorious. Learn therefore to resign a Body, so full of Infirmities, freely to the Corruption of the Grave, in Mortification of all its irregular Appetites.

Stay on these and such like Thoughts, till they produce in you a mean Esteem of the Body, and a Contempt of all its Pleasures, Ornaments, and unnecessary Indulgencies ; and let your Affections to it rise no higher than as the curious Case of a rational Soul, in which alone consists the Image of God.

The Body undefiled, is indeed a wonderful and most curious Part of the material Creation, fitted for all the Operations of the sensitive and rational Life ; a Medium by which the Soul in this lower World exerts Acts for the Glory of God, by being profitable to its self and others.

But when the Body is defiled and enslaved by sensual Pleasures, it renders the whole Man mean and contemptible, and is a Cloud to the Understanding, a Clog to all the Faculties of the Soul, and makes Man below the Beasts that perish ; therefore when you consider how far your Eyes and Ears, your Tongue, and all your Senses and Members, have been the Instruments and Actors of Injustice, Revenge, Envy and Malice, Pride, Luxury, and Vanity,

injurious to Truth and Charity, or any other like Sins or Follies, you cannot justly repine at the Debasement of the Body by Death, or the Corruption and Deformity that attends the State of the Grave; especially when this reasonable Punishment shall end in a Resurrection of the same Body unto a State of immutable Glory; for tho' it is sown a natural, corruptible Body, in Dishonour; it shall be raised a spiritual, incorruptible Body, in Glory.

2. If the Consideration of the Evil of Sin, its Punishment, and the Fear of God's Wrath and Judgment, makes Death unwelcome, I confess your Fears are just and prudent; but then it is not your living longer, but better, must rid you of those Fears; for so long as you go on in those Sins, Death will grow more terrible; therefore resolve from the present Moment, to forsake that Sin or Sins, that makes the Thoughts of Death a Terror. Thus the Thoughts of Death will be of great Use to discover your beloved Sins to your self; for many live in many lesser Vanities and Omissions of Duty undisturbed, which at Death, and consequently at the serious Meditations of it, are felt to be of a more heinous Nature, than we are apt to think them, in the Days of our Health and Prosperity.

Indeed many of the innocenter Pleasures of Life, will at Death appear to be Folly, and their Excess, Sin; and the End of both, Remorse and Shame.

3. If

3. If you would live to perfect your Repentance, and to perform Acts of Mortification, in Opposition to your former Sins, What can be more acceptable to God, than, in Submission to his Will, not only to forsake all sinful Pleasures, but to be willing, by Death, to part with the most lawful, innocent, and desirable Satisfaction and Comforts of this Life? Nor is there a more certain Proof that you are mortified to the World and to Sense, than when you can think of leaving their Pleasures without Regret, and can rejoice to be freed from their Temptations.

If therefore you do indeed hate Sin, and love God, Why are you unwilling, by Death, to be out of a Capacity of committing Sin, or offending God? And since we are not sure of living one Day without committing some Sin, Why so desirous to multiply our Days?

4. If you desire a longer Life, to do any good Work or Works, set about them speedily, begin the first Opportunity; for if you still defer, tho' Death come not now, yet it will come before they are finished; but if you do honestly all that is now in your Power, and are by that secure of your Sincerity, you need not be uneasy, tho' you live not to compleat all your good Designs: To be perfectly resign'd in the Time and Manner of your Death, is what you are called to, and is a more acceptable Sacrifice of your Will, than any external Work can be; and 'tis  
X 3 often



often an over-fond Opinion of our own Abilities that makes us fancy our selves so useful to the World ; God can raise up better Instruments in our Place, for his Service ; and he never wants his Creatures, but they him.

But take Care you abuse not this Advice into a lazy Indifferency and Carelessness to perform good Works while you have Life and Opportunity ; for now 'tis your Duty to be zealous and diligent, else you will be like that Servant, who laid up his Talent in a Napkin, and you do contract the Guilt of Sloth, instead of practising the Virtue of Resignation.

5. Would you live to increase your Knowledge, and to perfect any Discoveries in Nature, or other Parts of Learning ? Alas ! with respect to your self, this is not worth desiring Life ; for do but secure a pure and honest Heart, disposed to love God and Truth, and the little Glimmerings of Knowledge you catch at here, will be full Day-light and Demonstration in the other World. If you are desirous to instruct and incourage others in the Practice of Virtue, be assured the Spirit of God is ready to assist all that ask it, and will lead into all necessary Truth all such as are sincerely obedient to, and willing to be taught by him.

As to other Inquiries into the less useful Parts of Knowledge, they are innocent Amusements, and useful to keep the Mind from Sloth or unlawful Applications ; and per-

perhaps a more certain Knowledge of these is with-held in this State of Corruption, because the Labours of the Mind; as well as those of the Body, are great Securities against Temptations, by imploying our Time innocently, and diverting our Passions from more violent and dangerous Objects.

While Life allows, you may pursue such Studies as are useful and innocent, but do it with an honest Mind, void of Vain-glory, or the base and unworthy Design of disguising Truth; to serve any worldly Interest or Pleasure; and then you may cheerfully leave what you have honestly begun, to be cultivated by those who come after you; for the Vanity of Fame for such Acquirements, is not worth the Labours of this Life, and less worth the detaining us from the Felicities of the other.

6. If you are unwilling to leave your Friends or Children, consider it can proceed only from your Want of Faith in God's Providence, and too great a Confidence in your self; for how vain a thing is it to think, by your Power or Art, to secure them from Sin or Misfortune, to make them great or wise? God without you can protect and guide them; but you, without God, can do very little, nothing effectually; therefore commit them to God's Protection cheerfully, and with all humble Confidence in his Mercy, and believe he loves them and their Good more than you can; and except they cast off

his Government, by obstinate Impenitency, he will do what is best for them. Do your Duty carefully while you live, and then, with Faith in God's Paternal Goodness, resign them cheerfully and willingly when you come to die, remembering you are all bound for the same Country, and hope to be Children of the same Family, and Heirs of the same Kingdom.

7. Trouble not your self about the manner of your Death, nor disturb your self with such Cogitations, whether it shall be sudden, painful, violent, or the like; but pray that God may, and believe he will send it to you in the best Time and Manner, and give you a suitable Strength, Faith, and Patience, to support that Trial, whatever it may be; desire his Glory above all, and rejoice in the Fulfilling the divine Will. You may go on to consider the many Miseries of Life, the Shortness and Uncertainty of its Pleasures, the Frailty of your Nature, how neither our Honours, Riches, nor Pleasures, follow us beyond the Grave, but only the Use or the Abuse of them.

How little then do they deserve to be thought our Happiness? On the other side, Sorrow, Sickness, Poverty, Contempt, or Persecution, cannot vex us beyond the Grave; Death will deliver us from their Power: How great a Comfort then is this to the Afflicted? And how easie should those Evils seem, whose Duration is so short, and which, if improved, can procure eternal



nal Rewards? You may find many excellent Meditations on this Subject, in Dr. *Sherlock's* Book of Death and Judgment, and others on the like Head; read them carefully, and you will be convinced that Death ought not only to be submitted to, as a Consequence of the Mortality of your Body, but, with Resignation to God's Will, even longed for, as a Deliverance from a State of War, Captivity, and Labour, and as an Entrance into a State of Rest and Joy; a Harbour from the stormy Sea of Life, a Father's House; the Possession of the purchased Inheritance by Christ, after a State of Non-age, of Labour and Servitude.

*Acts of Resignation, as to the Manner, Time, and Abasement of Death; Also of Faith, Love, &c.*

" **O** Eternal Lord, and Author of my *Resigna-*  
 " Being, I resign my Soul and Body *tion.*  
 " to Thee, who only hast a Right to  
 " them.

" O Thou, who art most wise, just, and  
 " good, chuse for me: I desire that thy  
 " Will, not mine, may be done in me,  
 " and by me, now and for ever.

" I desire to die at that Time and in  
 " that Manner, as may be most for thy  
 " Glory.

" O assist me with thy Grace, to ac-  
 " complish thy holy Will, in which con-  
 " sists my greatest Perfection. " Thou

" Thou art my Creator and Sovereign ;  
 " it is meet that I depend on Thee.

" Whenever Thou appointest, I desire  
 " to embrace, with humble Submission,  
 " the Dissolution of my Body by Death,  
 " and that it return to its first Obscurity.  
 " I accept the Separation of my Soul and  
 " Body, and all the Abasements that fol-  
 " low that Separation, as its Deformity,  
 " Corruption, Rottenness, being Food for  
 " Worms, being loathed and forgotten by  
 " all ; I accept these Abasements, as the  
 " just Punishment of my Pride, my Love  
 " to the Ease, Pleasures, Beauty, and the  
 " Ornaments of the Body.

*Some Heads of Examination.*

*Here stop, and reflect  
 a little on the following  
 Particulars.*

**H**AVE you, or do you,  
 gratifie Luxury of any  
 kind ?

1. Do you indulge the Love of delicious Meats and Drinks, or spend more Thought, Time and Expence, to procure them, than the Decency of your Station requires ? Consider the Body, so much nourished, shall in time, and probably the sooner, be Food for Worms.

2. Have you, or do you, by vain Attire, and needless Ornaments, lay Shares for the Unwary, or desire to attract the Eyes and Admiration of the Simple ?

3. Do you value your self for the Richness or Niceness of your Dress ? Or, Do you despise any who want, or will not use such Ornaments ?

4. Do

4. Do you waste much Time and Money in Cloathing your self sumptuously, more than your Place and Decency requires?

5. Consider that the Body you so carefully adorn, and all its Ornaments, shall soon moulder into Dust and loathsome Rottenness.

Remember too, that Beauty does not wait for its last Ruine by Death, but daily decays with Age; in vain will be all the Endeavours of Art and Ornaments to repair its Ruines: Wisdom and Virtue are the only Ornaments that become every Face, and are proper and graceful for all Persons and Ages: Secure these only durable Beauties, and then willingly submit to the Decays of Age, and make them not more remarkable by vain Endeavours to conceal them.

“ O My God, ever good to me, yet  
“ how often have I forgotten Thee?

“ I desire to be content to be forgotten  
“ by my Friends, and by all Men; and  
“ for the Abuse of my Senses, and the  
“ Riches and Injoyments of the World,  
“ by Death to be deprived both of the  
“ Use of my Senses, and of all the Ob-  
“ jects of their Gratification.

“ I would not live over my past Life:  
“ Why then should I desire to lengthen  
“ it, when I know not if my future Days  
“ shall be better than my past?

“ Lord,



“ Lord, I confess my self a Sinner;  
 “ Death is the Wages of Sin; Sin, that  
 “ imbitters the Sweets of Life, and brings  
 “ forth and nourishes the Terrors of Death.  
 “ O unnatural State! How can I regret  
 “ what will set me out of the Reach of  
 “ so great an Evil as Sin?

*Here remember your  
 greatest Sins.*

“ Lord, pardon all my past  
 “ Sins, especially —— Lord,  
 “ fill my Heart with thy Love,  
 “ that assisted by thy Grace, I  
 “ may hate all things that offend Thee,  
 “ and utterly forsake every evil Way.

“ I will henceforth endeavour to be  
 “ more diligent in thy Service, not know-  
 “ ing when my Lord will come to take

*Here renew your Re-  
 solutions of doing those  
 Duties better, you find  
 neglected.*

“ an Account of my Steward-  
 “ ship, especially —— which I  
 “ have too much neglected.  
 “ O Lord, pardon my Sins,  
 “ and assist my Resolutions  
 “ for Christ's Sake.

“ O remember those inconceivable A-  
 “ gonyes of thy beloved Son, which he  
 “ endured in the Garden, and on the  
 “ Cross!

“ Behold the Propitiation for the Sins  
 “ of the World!

“ O make me a Partaker of the Merits  
 “ and Benefits of that Sacrifice.

“ How can I fear that that Goodness  
 “ which gave a Saviour, will not with  
 “ Him give all things needful for my  
 “ Salvation?

“ How

" How can I fear, who find my Heart  
 " desirous to please God, and live to his  
 " Glory ?

" God will not cast off for ever such  
 " as come to him, and depend on his  
 " Mercy.

" O my God, speak Peace unto my  
 " Soul ; say unto me, Be of good cheer,  
 " thy Sins are forgiven thee, go in Peace ;  
 " but remember that sacred Warning,  
 " Take heed to sin no more, lest a worse  
 " thing come unto Thee, eternal Death.

" But, Lord, it is not only Pardon of  
 " Sin I ask, but Strength to destroy it.

" O assist me with thy holy Spirit to  
 " purifie my Affections, and do Thou so  
 " inlighten my Understanding, that my  
 " Will may in all things chuse aright :  
 " And, O preserve and increase the Fire  
 " of divine Love in my Heart, that it  
 " may consume all that is earthly and sen-  
 " sual in me, and fortifie me in my last  
 " Passage, against all the Assaults of the  
 " Enemy.

" O my God, I receive Death as the  
 " just Punishment of Sin. I submit wil-  
 " lingly to the Decrees of thy Justice,  
 " and rejoice to be one Day freed from  
 " this Body of Sin and Death.

" I offer my self a willing Sacrifice, de-  
 " siring it may be made acceptable by the  
 " Merits of that Christ once offered on  
 " the Cross.

" Lord, I know that I am weak, and  
 " my Heart deceitful ; but, assisted by thy  
 " Grace,

" Grace, I hope I am willing to lay down  
 " my Life for thy sake.

" O preserve in me a true Spirit of  
 " Martyrdom, and then if I am so far  
 " honoured, as to be called to suffer for  
 " the Cause of Truth and Virtue, let me  
 " rejoice in it, and persevere to the  
 " End, to the Glory of thy holy Name,  
 " from whom is the Power, and to whom  
 " be the Praise.

" But, O my Soul, deceive not thy  
 " self, or think thou hast a Spirit of Mar-  
 " tyrdom, while thou canst not bear, as  
 " becomes a Christian, Sickness, Pain,  
 " Contempt, Loss of Friends, or other  
 " Evils of Life ; for if God calls Thee to  
 " these Trials, then to accept them with  
 " a willing Submission and Resignation to  
 " God's Will, is the Martyrdom of thy  
 " Will ; and if the Honour is less, the  
 " Danger too is less of its being corrup-  
 " ted by Pride, Vanity, and Humour,  
 " which sometimes mixes with Sufferings  
 " of our own chusing.

" O my God, though I am not called  
 " to seal my Faith, by my dying for it,  
 " I may bear Witness to it by my Life.  
 " O give me Courage to own Christ cru-  
 " cified, and never to be ashamed to do my  
 " Duty, or confess my Faith, how much  
 " Scorn soever I suffer for it. If I can't  
 " endure Reproach or Contempt for thy  
 " Name, How dare I pretend I would die  
 " for Thee ?

" What



" What are these Charms of Life,  
 " that we so unwillingly leave? I have  
 " ever found them more painful than  
 " pleasant. What are Riches and Ho-  
 " nour, but Burdens to the Possessors?  
 " Except by using them well, they may  
 " secure to us our lasting Happiness.  
 " Were I sure I were now dying, What  
 " Joy or Comfort would any past world-  
 " ly or sensual Pleasure yield me?

" But any Good I had sincerely done,  
 " or any Evil I had patiently suffered for  
 " well-doing; any Acts of Justice, Char-  
 " ity, Temperance, Purity, Humility, For-  
 " giveness; such Acts would comfort me  
 " even in Death it self.

" O Lord, assist me so to live, as my  
 " Conscience may approve in the Hour  
 " of Death, or rather, as Thou who judgest  
 " according to Truth, mayest approve.

" Enable me, O Lord, to defer no lon-  
 " ger any Opportunity of doing Good to  
 " the Soul or Body of my Neighbour,  
 " least Death deprive me of the Reward  
 " of my Charity.

" Happy are those, who when their  
 " Lord comes, shall be found so doing.  
 " To die in the Labours of Charity, is as  
 " glorious as to be a Martyr for Truth;  
 " 'tis to die in the Exercise of the sub-  
 " limest Virtue, which shall be the Glory  
 " of Heaven it self.

" O Lord, I am weak, subject to Er-  
 " ror, and live in a Time when Men seek  
 " the Promoting their own Doctrines more  
 " than

*Acts of  
Faith.*

“ than thy Truth ; I renounce all these  
 “ vain Disputings of Men void of Charity.

“ I desire to die in the firm Belief  
 “ of thy Being, thy Attributes, and of  
 “ all those Truths revealed in thy Word ;  
 “ where I err by Misapprehension, forgive  
 “ for thy Son's Sake.

“ I desire to die in Union with Christ's  
 “ Church throughout the World, with all  
 “ who are his living Members, and who  
 “ have the Spirit of Christ, without which  
 “ there can be no Union with that Body,  
 “ of which Christ is the Head.

“ O let me not be cut off from that  
 “ Body, but so united to it by thy Spi-  
 “ rit, that when Christ, who is the Head,  
 “ shall appear, I may also appear with him  
 “ in Glory.

“ O my God, as I believe that Thou  
 “ art, so also that Thou art the Reward-  
 “ er of all them that diligently serve  
 “ Thee.

“ I am sure that all the Methods of thy  
 “ Providence are suitable to the Perfecti-  
 “ ons of thy Nature, tho' my limited  
 “ Capacity can't in every Particular dis-  
 “ cover how they are so.

“ I renounce all Temptations to Er-  
 “ ror or Unbelief, that the Enemy may  
 “ suggest.

“ I humbly beg, O divine Spirit of  
 “ Truth, that Thou wilt enlighten me in  
 “ my last Moments, and keep me from  
 “ all Delusion or Doubts ; and if it please  
 “ Thee to honour me so far, enable me  
 “ so

" so to speak and act, as may be most to  
 " thy Glory, and the Edification of my  
 " Neighbour. But if I am unworthy of  
 " these Consolations, I submit to thy  
 " Will ; but, O let me die reconciled to  
 " Thee in thy Faith and Love, and I can-  
 " not be miserable.

" Glory be to God, that I was born of *Acts of*  
 " Christian Parents, dedicated to Thee in *Praise.*  
 " holy Baptism, instructed in the Know-  
 " ledge of the holy Scriptures, its Duties  
 " as well as its Benefits.

" Glory be to God for all his Long-  
 " suffering, his preventing and assisting  
 " Grace, Offers of Pardon on Repentance,  
 " and for all the Means of Grace and  
 " Hope of Glory. And now, why should  
 " I fear Death, who believe in the mer-  
 " ciful Nature of God, my Creator, in  
 " the infinite Merits of Christ, my Re-  
 " deemer and Advocate ?

" I confess I am a Sinner, and deserve  
 " Punishment ; but the new Covenant  
 " proclaims Pardon to all who confess  
 " and forsake Sin.

" I confess and hate my Sins ; O enable  
 " me to subdue them, and to persevere  
 " in my Love to Thee, my God, to the  
 " last Moment of my Life. *Amen.*

On the Days you use these Meditations,  
 you may dispose your Intercessions to the  
 same Design, praying that the Heathen  
 may come to know the Way to Life and Im-  
 mortality, through the Gospel ; that Chri-



stians may live as become the Promises  
 and Threatnings, the Obligations and Be-  
 nefits of the New Covenant ; that the Re-  
 formed, who teach no other Way to Hea-  
 ven, but Repentance, Faith, and a holy  
 Life, may live suitably to that Doctrine ;  
 that Kings and Judges of the World,  
 may remember that they themselves must  
 one Day be judged, and give an Ac-  
 count, for all the Talents they have re-  
 ceived, to God, who has no Respect to  
 Persons, but giveth to every Man accord-  
 ing to his Works ; that they must answer  
 for all their Abuse of Power, their Usur-  
 pations over their Neighbours, their Ty-  
 ranny over their People, their ill Exam-  
 ples of Luxury, their Oppressions, all the  
 innocent Blood they have shed, and the  
 unjust Sentences they have pronounced ;  
 that the Bishops and Pastors of the Church  
 may so feed the Flock, as remembering the  
 Account they must give to the chief Shep-  
 herd, who laid down his Life for his Sheep.

In like manner go on to pray, that the  
 Thoughts of Death and Judgment, Heaven  
 and Hell, may have a due Effect to awaken  
 every one to a holy Life, and a due Exe-  
 cution of their Office and Calling ; that  
 the Sinner may be awakened to Repent-  
 ance, the Converted carried on to Perfe-  
 ction ; that the Prospect of Death may sup-  
 port the Poor and Afflicted, and regulate  
 the Excesses of the Rich and Prosperous ;  
 that God would supply the Wants of all  
 under Pain or Sicknes, send Help both  
 for

for their Souls and Bodies, comfort them with the Illumination and Consolations of his holy Spirit, the Ministry of his Angels, the Assistance of pious Guides, and whatever is needful to dispose them, by true Faith and Repentance, for a safe and comfortable Death; and that those poor Souls who are destitute of all outward Comforts, may be more abundantly supplied with the Graces of Faith and Patience under all their Sufferings.

Also you may pray that God, in Mercy to Mankind, will give Health and long Life to all pious and good Princes, just and faithful Judges, Counsellors, and Magistrates, pious Bishops and Pastors, and all good Men or Women, whose Examples, Labours, Prayers, or any good Work undertaken by them, may tend to God's Glory, and the Benefit of Mankind.

Also pray for the Lives of all who are near and dear to you, any that are at that time Sick, or in Danger of Death; humbly desiring that God would hear the Prayers of Friends and Relations, Husbands and Wives, Parents and Children, for each other, and spare their Lives so long as shall be for the Good of them and theirs; or else receive them into the Bosom of his Mercy, and comfort those who are left behind with a Spirit of true Resignation and Submission, not sorrowing as those without Hope; and supply them with proper Graces and Capacities suitable to their Trials and Stations: Pray for any who

are in a State of Sin, that they may have Space of Repentance, and not be called out of this World, till fitted for a better; desiring that your self, and all you pray for, may so remember Death as to make haste to live, that you may so live before you die, as not to die eternally.

*Acts of Forgiveness and Reconciliation.*

“ O Lord, for thy sake, I heartily forgive all who have done me Wrong,  
 “ and beg for them Pardon and Mercy,  
 “ as for my self I am willing also to  
 “ beg Pardon of any I have at any time  
 “ injured, and make a firm Purpose to ask  
 “ it, if proper, whenever a fit Opportunity offers; and so soon as I can, to make  
 “ what Restitution I am able for any Injury. I have done to the Reputation, Interest, or Goods of my Neighbour.

In these Particulars, if you are under any Difficulty, advise with some pious and discrete Friend or Minister. Also set apart some Charity, for the Relief of sick and infirm Persons, with these, or some such like Ejaculations.

“ O Lord, supply the Wants of the  
 “ Poor and Needy; make Thou  
 “ their Bed in their Sickness; be Thou  
 “ the Physician of their Souls and Bodies.  
 “ O supply, with thy divine Consolations, the Want of outward Help for  
 “ either;



" either ; tho' they lie neglected at the  
 " Doors of the Rich, grant they may find  
 " Rest in the Bosom of thy Mercy. Ac-  
 " cept, O Lord, this small Oblation of  
 " what Thou hast intrusted me withal,  
 " and direct me how to dispose it most  
 " for the Comfort of my poor Brother ;  
 " and let the Sense of thy Mercy and  
 " Bounty ever maintain in me a thank-  
 " ful Heart.

### Texts of Scripture relating to the fore- going Meditations.

**I** Have said to Corruption, Thou art my Fa- Job 17.  
 ther : and to the Worm, Thou art my Mo- 14.  
 ther, and my Sister.

For I know Thou wilt bring me to Death, --30. 23.  
 and to the House appointed for all living.

Man that is born of a Woman, is of few --14. 1.  
 Days and full of Trouble.

He cometh forth as a Flower, and is cut Ver. 2  
 down : He fleeth as a Shadow, and continueth  
 not.

It is appointed unto Men once to die, but Heb. 9.  
 after this the Judgment. 27.

O that Men were wise, that they understood Deut. 32.  
 this ; that they would consider their Latter- 29.  
 end !

So teach us to number our Days, that we Psal. 90.  
 may apply our Hearts to Wisdom. 12.

Lord, make me to know my End, and the --39. 4.  
 Measure of my Days, what it is, that I may  
 know how frail I am.

- Pl. 37. 37. Mark the perfect Man, and behold the Upright, for the End of that Man is Peace.
- Job 27. But what is the Hope of the Hypocrite, tho' 8. he have gained, when God taketh away his Soul?
- Luke 12. But God said unto him, Thou Fool, this 20. Night shall thy Soul be required of thee; then whose shall these things be which thou hast provided?
- Ver. 21. So is he that layeth up Treasure for himself, but is not rich towards God.
- 21. 34. Take heed to your selves, least at any time your Hearts be overcharged with Surfeiting and Drunkenness, and the Cares of this Life, and that Day overtake you as a Thief.
- Mat. 16. For what is a Man profited, tho' he should 26. gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul?
- 1 Cor. 15. O Death! Where is thy Sting? O Grave! 55. Where is thy Victory?
- Ver. 56. The Sting of Death is Sin.
- Ver. 57. But Thanks be to God that giveth us the Victory, through our Lord Jesus Christ.
- Ver. 58. Therefore be ye stedfast, unmoveable, always abounding in the Work of the Lord, for as much as ye know that your Labour is not in vain in the Lord.
- Psal. 56. What Time I am afraid, I will trust in 3. Thee.
- Lam. 3. It is good that a Man should both hope 26. and quietly wait for the Salvation of the Lord.
- Heb. 6. Be ye Followers of them, who through Faith 12. and Patience inherit the Promises.

Blessed

Blessed are the Dead that die in the Lord -- Rev. 14.  
that they may rest from their Labours, and 13.  
their Works do follow them.

They that keep the Commandments of God Ver. 12.  
and the Faith of Jesus;

These are they which are come out of great -- 7. 14.  
Tribulation, and have washed their Robes, and  
made them white in the Blood of the Lamb.

Therefore are they before the Throne of Ver. 15.  
God, and serve him Day and Night in his  
Temple; and he that sitteth on the Throne  
shall dwell among them.

For the Lamb which is in the midst of the Ver. 17.  
Throne, shall feed them, and lead them into  
Fountains of Living Waters; and God shall  
wipe away all Tears from their Eyes.

Blessed are they that do his Command- -- 22. 14.  
ments, that they may have Right to the Tree  
of Life, and may enter in through the Gates  
into the City.

For without are Dogs, and Sorcerers, and Ver. 15.  
Whoremongers, and Murderers, and Idola-  
ters, and whosoever loveth and maketh a Lie.

And behold, I come quickly, and my Re- Ver. 12.  
ward is with me, to give every one according  
as his Work shall be.

He that overcometh shall inherit all things, -- 21. 7.  
and I will be his God, and he shall be my Son.

If you have any worldly Goods or Estate  
in your Power to dispose of, be sure ne-  
ver to be without a Will made in the  
Days of your Health and Freedom of  
Mind; and often reflect if it's made by  
the Rules of Christianity: First, If you



consider Justice to all the World, for that is due to all Men, even your greatest Enemies: Next, if your Designations of what you have, are according to the Merits or Necessities of those Friends and Relations you love; and that neither Pride in heaping much where there was before Abundance, unreasonable Fondness without Merit, or any as unreasonable Disgust, where the Pretensions are equal, do not influence you in disposing your Goods and Estate: But let sober Reason and true Christian Charity be your only Rule. It may be safe to communicate your Intentions to some wise and honest Friend; but chuse one who is not concerned by Interest, to be partial in the Advice; and take Care the Law-part is done by a wise and honest Man; that Quarrels and Law-Suits may, if possible, be prevented.

## CHAP.

## C H A P. VII.

*Some Reflections on the Temper of your Mind, Regularity of your Passions and Affections, by way of Meditation and Examination.*

1. **I**S the Temper of your Mind such as becomes one who is indeed dedicated to God? How are your Thoughts usually employed? What is the Current they most naturally take? Are spiritual Meditations most acceptable? Does the Reading or Hearing of some extraordinary Acts of Piety, or heroick Virtue, give you a pleasing Joy? For the best use of Thought is to represent the lovely Idea's of Virtue, till you are so charmed with its Beauty, as to resolve to obey its Dictates.

2. Do you find your Heart cleaves to, and esteems them most who excel in Wisdom and Piety? that such Conversation revives your Spirit? that you chuse it, tho' the Persons are obscure and contemned, rather than that of the Great, the Gay, and Witty of the World, if without Virtue? Do the Vices of others grieve you? Do you find an inward Abhorrence of what is sinful, ungenerous, selfish, or unsincere?

3. Observe also if your Mind is inwardly calm, and in a fit Disposition to reason

son clearly, and hear the still Voice of the Spirit of Truth.

Consider also what your Studies are ; if useful, at least innocent, to promote commendable Knowledge or Virtue ; and observe what Books please you most, and you relish best ; for all these are great Indications of the habitual State of your Heart and Affections.

4. Particularly observe your Conversation ; If you truly endeavour, as far as is consistent with your Station, Age and Capacity, to make it as useful as you can ; that it be not to gratifie ill Nature, Levity, or Vanity, but friendly, or to keep up an innocent Cheerfulness ; for nothing more indisposes the Mind to clear Views of Truth, and right Apprehensions of the Nature of moral Perfections, than the empty Levity of some Peoples Conversation, where a false Show of Wit often corrupts the Understanding with bad Principles, as well as deludes the Affections with its deceitful Pleasures.

Ungoverned Appetite and Passion is the Parent of Darkness and Error ; it naturally deceiving and clouding the Understanding, indisposing the Mind, by Prejudice for finding Truth or choosing Virtue.

“ **O** My God, I can never reflect on  
 “ the excellling Usefulness of Virtue  
 “ to my present as well as future Happiness,  
 “ but I love and am charmed with  
 “ its Brightness and Beauty. I can see  
 “ nothing



" nothing in what is called Pleasure,  
 " Greatness, or Riches, worthy to be com-  
 " pared to it: For its sake, I desire to  
 " condemn all these, yea, Life it self.

" But alas! How little Honour do I do  
 " to Religion or Virtue, by my Life? How  
 " often does Sloth, or Fear to offend, or  
 " Care to please, a vain World and its  
 " erroneous Customs, betray me into Fol-  
 " ly? I know and approve my Master's  
 " Will, the Christian Discipline, but I do  
 " it not. O great Creator, who made me  
 " after thy own Image, renew that I-  
 " mage (defac'd by Sin) in Righteousness  
 " and true Holiness. To Thee I dedi-  
 " cate my Mind with all its Faculties and  
 " Operations, humbly imploring it may  
 " be in all things informed and ruled by  
 " Thee: That so my understanding may  
 " rightly comprehend what is revealed  
 " for me to know, my Memory retain,  
 " my Will consent, my Affections imbrace  
 " whatever is my Duty to believe or to  
 " do.

" O dispel those Clouds and Darkness  
 " that arise from my corrupt Nature, that  
 " the Light of Truth may shine evident  
 " in my Soul.

" O that I may never, by entertaining  
 " any sinful Passion or Affection, grieve thy  
 " Spirit, or resist thy divine Direction.

" O Divine Truth and Virtue, How  
 " lovely are ye? To be preferred, tho' ac-  
 " companied with Poverty, Contempt,  
 " Sickness, or whatever other innocent  
 " Suffer-

“ Suffering I am capable of, before Beau-  
 “ ty, Wit, Riches, Honour, Health, Fame,  
 “ yea, the whole World, with a defiled  
 “ Conscience.

“ O that I may ever live at Peace with  
 “ Thee, my Lord, and with my self; and  
 “ then I cannot be miserable.

“ I ask neither Prosperity nor Adver-  
 “ sity, but Strength to do thy Will, in  
 “ whatever State thy Providence thinks  
 “ meet to place me.

“ O make me perfect, even as my Fa-  
 “ ther which is in Heaven is perfect.

“ O that my Thoughts, my Studies, and  
 “ Conversation, may be to encourage my  
 “ self and others, to pursue the straight  
 “ Paths of Truth and Virtue.

“ O Lord, I beg, as for my self, so for  
 “ all rational Beings, Grace and Mercy,  
 “ and all those divine and moral Virtues  
 “ that are suitable to their Places and  
 “ Callings, Necessities and Temptations,  
 “ that they may so see the Evil and De-  
 “ formity of Sin, as to hate and abhor it;  
 “ and the Beauty and Profit of Holiness,  
 “ as to love and practise it; particularly  
 “ that the Lives of all true Professors may  
 “ be as Lights set on a Hill, that may in-  
 “ lighten all the dark Corners of the  
 “ Earth; that thy Kingdom may come  
 “ with Power, and reform whatever is a-  
 “ miss in the Belief or Lives of Christians.

So go on to pray for such Graces and  
 Virtues that the Circumstances of any you  
 would pray for require.

*I hate*

I hate vain Thoughts, but thy Law do I love. Ps. 119.

Keep thy Heart with all Diligence, for out of it are the Issues of Life. Prov. 4.<sup>23.</sup>

And they that are Christ's have crucified the Flesh, with the Affections and Lusts. Gal. 5. 24.

Be not conformed to this World. Rom. 12.

\* And have no Fellowship with the unfruitful Works of Darkness, but rather reprove them. Eph. 5.<sup>11.</sup>

† They think it strange that you run not with them to the same Excess of Riot, speaking Evil of you. 1 Pet. 4.<sup>4.</sup>

Hearken unto me ye that know Righteousness, the People in whose Heart is my Law, fear ye not the Reproach of Men, neither be ye afraid of their Revilings. Isa. 51. 7.

Be not deceived, evil Communications corrupt good Manners. 1 Cor. 15.<sup>33.</sup>

The Righteous is more excellent than his Neighbour: But the Way of the Wicked seduceth them. Prov. 12.<sup>26.</sup>

Make no Friendship with an angry Man. --22. 24.

Least thou learn his Ways, and get a Snare to thy Soul. Ver. 25.

He that hath no Rule over his own Spirit, is like a City that is broken down, and without Walls. --25. 28.

Only by Pride cometh Contention. --13. 10.

A good Man out of the good Treasure of his Heart, bringeth forth good Things; Mar. 12.<sup>35.</sup>

For from the Abundance of the Heart the Mouth speaketh. Ver. 34.

Blessed are the pure in Heart, for they shall see God. Mar. 5. 8.

I have as great Delight in thy Commandments, as one that findeth great Spoils. Ps. 119.<sup>162.</sup>

I hate



- Pl. 119. I hate all evil Ways, but thy Law do I love.  
 163. Thy Word have I hid in my Heart, that  
 Psal. 119. I might not sin against Thee.  
 11. I might not sin against Thee.  
 Ver. 18. Open Thou mine Eyes, that I may behold  
 wondrous Things out of thy Law.  
 Ver. 49. I will speak of thy Testimonies also before  
 Kings, and will not be ashamed.  
 Joh. 7. 7. If any Man will do his Will, he shall know  
 of the Doctrine, whether it be of God, or whe-  
 ther I speak of my self.  
 Ver. 18. He that speaketh of himself, seeketh his  
 own Glory; but he that seeketh his Glory that  
 has sent him, the same is true, and no Un-  
 righteousness is in him.  
 1 Tim. 6. If any Man consent not to wholesome Words,  
 3. even the Words of our Lord Jesus Christ, that  
 is according to Godliness.  
 Ver. 4. He is proud, knowing nothing, but doing  
 about Questions, and Strifes of Words, where-  
 of cometh Envy, Strife, Railing, evil Sur-  
 misings,  
 Ver. 5. Perverse Disputings of Men of corrupt  
 Minds, and destitute of the Truth, supposing  
 that Gain is Godliness; from such withdraw  
 thy self.

Here is an excellent Rule, both for the Government of your own Mind, and Choice of Conversation; that you suffer not your Spirit to be agitated in useles Contentions, about Things of little or no Moment, which often begin in Pride, and end in Infidelity: From such Persons whose Minds are corrupt, and so indisposed to receive the Truth, and consent not to be tried by the Word of God, we  
 are

are commanded to withdraw our selves ;  
and it is safest so to do, except your Cal-  
ling or Relation make it your Duty to con-  
verse with them, and labour their Convi-  
ction.

“ **O** My God, let not the false Appear-  
“ ances of Wit delude or dazzle  
“ my weak Mind ; but so assist my glim-  
“ mering Reason with Divine Light, that  
“ from the Contemplations of thy Works  
“ and Word, I may see and abhor the  
“ Folly of those who deny thy Being,  
“ or thy Government ; and so purifie  
“ my Heart by Obedience, that I may,  
“ from the Experience of the Excellency  
“ of thy Laws, say, they are of God,  
“ and that it is a good thing to serve the  
“ Lord : As for those perverse Disputings  
“ about Words that do not profit, for  
“ Things not fully revealed, and are a-  
“ bove humane Understanding, or little  
“ available to Virtue or Godliness ; for  
“ these Uncertainties, let me never trans-  
“ gress that plain, that lovely Grace of  
“ Charity, the Bond of all Perfection, and  
“ safest Passport to the new Jerusalem.

*And though I understand all Mysteries, and 1 Cor. 13.  
all Knowledge ; and though I have all Faith, 2.  
so that I could remove Mountains, and have  
no Charity, I am nothing.*

*— Faith, Hope, and Charity, these Three ; Ver. 17.  
but the greatest of these is Charity.*

*The Meek will be guide in Judgment : The Psal. 25.  
Meek will he reach his Way. “ O 2.*

" O that I may still endeavour to keep  
 " my Mind humble, and empty of Self-  
 " will, and all Passions, that so with a  
 " Child-like Simplicity, without Partiali-  
 " ty or Prejudice, I may be ready to en-  
 " tertain the pure and simple Truths of  
 " divine Revelation: O Thou who light-  
 " nest every one that cometh into the  
 " World, let not my Mind be puffed up  
 " by Vanity and Self-conceit, nor my Af-  
 " fections byassed and soured by worldly  
 " Wisdom, and the Teaching of Men of  
 " like Passions: Let not Hope or Fear, In-  
 " terest or blind Obedience, hinder my re-  
 " ceiving and obeying thy Truth in the  
 " Love thereof, nor permit me to fall  
 " into that Pride and Obstinacy of ad-  
 " hering to, and defending Error, because  
 " I was once engaged in it.

" Neither, O heavenly Father, permit  
 " the various Opinions and Contentions  
 " of Men, to be to me Labyrinths of Error,  
 " or Temptations to Infidelity, Doubts, and  
 " Confusion; but make them to my self,  
 " Motives of Humility, as being my self  
 " weak and fallible; and to my Neigh-  
 " bour, of Meekness and Charity; for  
 " Pride was not made for Man, nor furious  
 " Anger for the Sons of Men. *Amen.*

1. Let the foregoing Considerations of  
 the Shortness of humane Understanding,  
 move you to pray more earnestly to God  
 for a greater pouring forth of the holy  
 Spirit, especially the Spirit of Love and  
 mutual



mutual Forbearance, to assist the Weakness of human Reason in the Discovery of all necessary Truths, and the faithful obeying and confessing what is known.

2. Let the Sense of the Shortness of your Knowledge, while in the Body, keep you humble and modest, so as not to be imperious and positive in your own Assertions, but make you long for a State when you will know as you are known perfectly and truly.

3. Let the Consideration of the great Depression Sin makes on the Faculties of your Mind, in the Pursuit of Truth and Science, be an additional Motive for your Hatred of what is not only opposite to the Hopes of a Christian, but also to what is the Glory of a Man, the Brightness of his Reason, and the Faculties of his Mind.

Lastly, Resolve neither to use or desire Knowledge to satisfy Curiosity, to gratify Vain-glory, Pride, or a Spirit of Contention; but for the Glory of God, the Perfection of your Being, and the Benefit of your Fellow Creatures.

*Refuse prophane and old wives Fables, and exercise thy self rather unto Godliness.* 1 Tim. 4. 7.

*Unlearned Questions avoid, knowing that they do gender Strifes.* 2 Tim 2. 23.

*This is a faithful Saying; and these Things I will that thou affirm constantly, That they which have believed in God might be careful to maintain good Works: These Things are good and profitable to Men.* Titus 3. 8.

Tit. 3. 9. *But avoid foolish Questions, and Genealogies, and Contentions, and Strivings about the Law ; for they are unprofitable and vain.*

---

## C H A P. VIII.

*Some Reflections and Examinations on the Use you make of those outward Advantages you are intrusted with :*

*As Friends, Riches, Reputation, Health, &c.*

Consider all these as lent of God, whose Steward you are, and to whom you must give an Account for them, if not used to the Glory of the Giver.

### E X A M I N A T I O N.

I. **D**O you neglect no proper Opportunity to help your Neighbour under any Affliction of Mind or Body ; that is, according to your Ability, and the Circumstances of your Duty to your Family, and Station ? Particularly,

1. Are you ready to instruct the Ignorant, where it is proper for you, and you are capable of doing it ? And in particular, Are you ready to promote and contribute to those best of Charities, the Teaching poor Children to Read and Write,

Write, and putting them into a Capacity of getting an honest Livelihood?

2. To comfort the Afflicted, and heal with kind and good Advices the Broken-hearted?

3. To reprove, and to endeavour to reclaim those who wander into the Mazes of Sin and Error, and bring them back to the Paths of Truth and Virtue?

4. To assist with good Advice those who require it?

5. Do you bear patiently the Ingratitude and Injury you meet with for your Goodwill? And is Forgiveness easie to you?

6. Do you pray for others heartily? For tho' you can't relieve all, you may pray for all.

7. Are you ready to support and defend, as you can, such helpless People as are oppress'd by unjust Power or Malice, especially the Strangers, the Fatherless, and Widows?

8. Do you heartily rejoice at the Prosperity of your Neighbour? And do you not envy him if he exceeds you in temporal Advantages?

9. Do you feed the Hungry, give Drink to the Thirsty, cloath the Naked?

10. Do you harbour and shew Kindness to the Stranger?

11. Do you visit the Sick, and procure what is needful to the Recovery of their Health, and Quiet of their Minds?



12. Do you not fling any into Prison who have nothing to pay you ; but are you rather willing to contribute, according to your Ability, to the setting honest poor Men at Liberty ; which is a great and noble Act of Christian Charity ?

II. Consider if you use your Interest in your Friends to promote God's Glory and the publick Good, and to the Support of your poor Neighbour, if oppress'd ; and to encourage them to assist in the carrying on any good Work.

Or do you not rather, or more willingly, imploy your Interest in the partial Procuring the Advancement of your self, or Friends and Relations, in Compliance with the Spirit of Ambition, Vanity, or Pride ?

If you solicit for a Friend, take Care he is fit for what you pretend to for him : If for your self, endeavour to deserve what you desire, and then use a modest Application in it : This, if the Event is submitted to Providence, may be allowable : But all Methods of servile Flattery, Bribery, or the Defaming or Lessening the Merits of other Pretenders, or whatever Art is inconsistent with Christian Vertue, on which you dare not beg God's Blessing, is not by any Means to be made use of ; nor can you think any Thing so acquired God's Gift, or that he will bless you in the Enjoyment of it.

Indeed,

Indeed, had we a true Impartiality to our selves, and an exact Justice to our Neighbour, we could not oppose the Pretensions of such, as we were conscious to our selves were more capable of discharging what was pretended to than we could be : But this is a Degree of Virtue more to be admired than expected, so long as Self-love and Self-opinion reigns so unconstrainedly in the Breasts of most Men.

*Lastly,* As you are to examine if you give Alms suitable to your Fortune, so also if you dispense them prudently, and not out of Vanity, or to gratifie an easie good Nature, apt to be moved ; but so as you judge may do the most good, and relieve the greatest Necessities, without any Regard to Vain-glory or Praise. Consider how well you manage your Estate ; for a careless Prodigal can never be just, much less charitable. Examine your Expences carefully, and what may be decently retrench'd to help the Poor after a modest Computation of what your Station requires. Are you truly hospitable ? that is, Do you cheerfully give a Share of what you have provided, especially to the Stranger and poorer Sort, providing a plain Plenty, clean and wholesome, according to your Ability ? Both Covetousness and Prodigality are void of good Works ; the one will not, the other cannot perform them ; but you must not call Frugality Covetousness ; the one saves from

from Things useless, to imploy better ; the other saves only to lay up, and not to use at all. Therefore consider if you do not exceed what is necessary in Clothes, vain Feastings, Equipage, Change of Furniture, Gaming, &c.

If you have a Family, examine how careful you are in the Instructing and Correcting your Children and Servants : If you keep them to their Duty to God, to their proper Studies and Business ; also if you are careful to advise your Servants, and teach them what is for their Good to learn, rewarding them according to their Deserts and your Ability, or being willing part with them for their Advantage. If you allow your Servants convenient Time for religious Duties, and direct them how to imploy it, for the Good of their Souls and future State.

Examine also how you improve that Reputation you have in the World ; if you make use of the Affection and good Opinion any have of you, to encourage them in good Works, to turn them from Sin and Vanity ; if you reprove or advise where 'tis proper for you, with Humility, Meekness, &c. an affectionate Courage and Fidelity. Do you, in making your Friendship and Acquaintance, chiefly consider God's Glory, and to do Good in the being better'd by your Friends, or making them better ?

After some serious Thoughts on these or the like Obligations to any other good Works,



Works, renew an humble Dedication of your self, your Estate, Friends, Interest, Reputation, &c. to the Honour and Service of God, considering them all as Talents received from him, for which you are to give an Account.

Pray also for a Will entirely resigned to God, in the keeping or losing of any of the Comforts of this Life; as Reputation, Friends, Fortune. Also where you find you are defective, renew your Resolutions in that Particular, with the Means how to do better: As, if your Defect is in Alms-giving, lay by for that Use such a Sum as may make amends for that Neglect, and is suitable to your Ability; remembering that what you dedicate to God and good Works, you cannot without Sin alienate to your own Use, except Necessity makes it a Charity to your self, whom you may consider first in that Case.

“ **O** My God, how dare we pretend  
 “ to love our Neighbour as our  
 “ selves, when we will not abridge our  
 “ Vanity and superfluous Expences for  
 “ the Supply of their Necessities, and the  
 “ Relief of their Miseries !

“ Shall I bestow on Luxury and Niceness,  
 “ to please a vitiated Appetite, and  
 “ encrease Desires, what would feed many  
 “ starving Families with necessary Food ?  
 “ Shall I expend in vain Ornaments what  
 “ would cloath many naked Backs ? Is

“ not this inhumane, and contrary to the  
 “ natural Love we owe to our own Kind,  
 “ which the Light of Nature condemns,  
 “ and is directly opposite to the express  
 “ Precepts of holy Scripture?

“ How wretchedly has the sinful Cu-  
 “ stoms of the World prevailed, to ex-  
 “ tinguish so bright, so delightful, and  
 “ so plain a Duty as is that of Charity  
 “ and brotherly Love? O deplorable  
 “ Apostacy both from the Spirit and  
 “ Practice of the true Disciples of Christ,  
 “ who went about doing good, and made  
 “ Love the Perfection of the Law! O  
 “ my God, preserve me from this most  
 “ dangerous and certain Mark of an An-  
 “ tichristian Spirit.

“ Shall I break my Sleep, and lose my  
 “ Time in vain and expensive Games  
 “ and Recreations, while so many Thou-  
 “ sands are forc'd to rise early and sit up  
 “ late to provide Bread for their Fa-  
 “ milies; who are so overworn with Care  
 “ and Labour, that they have hardly Time  
 “ for God's Service and necessary Rest?  
 “ And shall I weary my self with Vanity,  
 “ and so render my self less disposed for  
 “ God's Service, out of Choice, than they  
 “ are out of Necessity?

“ O wretched Abuse of Time and  
 “ Riches! Give me Grace to imploy both  
 “ better, or take them from me.

“ Give me rather honest Poverty, than  
 “ Riches to keep or expend to my own  
 “ Hurt, or the Hurt of my Neighbour.

“ O my

“ O my Lord, direct and assist me so  
 “ to use the Talents I receive, that at  
 “ the last Day of Account I may hear that  
 “ joyful Sentence, Well done good and  
 “ faithful Servant, enter thou into the Joy  
 “ of thy Lord.

*Then shall the King say to them on his Mar. 25.  
 Right-Hand, Come ye blessed of my Father, 34.  
 inherit the Kingdom, prepared for you from  
 the Foundation of the World.*

*For I was hungry, and ye gave me Meat; Ver. 35?  
 I was thirsty, and ye gave me Drink; I was  
 a Stranger, and ye took me in;*

*Naked, and ye clothed me; I was sick, and Ver. 36.  
 ye visited me; I was in Prison, and ye came  
 unto me.*

*And the King shall answer, Verily I say Ver. 40.  
 unto you, for as much as ye have done it un-  
 to the least of these my Brethren, ye have  
 done it unto me.*

*In as much as ye did it not to one of the Ver. 45:  
 least of these, ye did it not to me.*

*And these shall go away into everlasting Ver. 46.  
 Punishment; but the righteous into Life E-  
 ternal.*

*Whoso stoppeth his Ears at the Cry of the Prov. 21.  
 Poor, he also shall cry himself, but shall not 13.  
 be heard.*

*He that loveth Pleasures, shall be a poor Ver. 17.  
 Man.*

*He that by Usury and unjust Gain en- --28. 8.  
 creaseth his Substance, he shall gather it for  
 him that will pity the Poor.*

*If*



- Job 31.  
16. *If I have with-held the Poor from their Desire, and have caused the Eyes of the Widow to fail.*
- Ver. 17. *Or have eaten my Morsel my self alone, and the Fatherless have not eaten thereof:*
- Ver. 19. *If I have seen any perish for Want of Clo-thing, or any Poor without Covering.*
- Ver. 32. *The Stranger did not lodge in the Streets, but I opened my Door to the Traveller.*
- Job 30.  
25. *Did not I weep for him that was in Trou-ble? Was not my Soul grieved for the Poor?*
- Deut. 15.  
10. *Thou shalt surely give him, and thine Heart shall not be grieved when thou givest unto him: Because that for this Thing the Lord thy God shall bless thee in all thy Works.*
- Prov. 3.  
27. *With-hold not Good from them to whom it is due, when it is in the Power of thine Hand to do it.*
- Ver. 28. *Say not unto thy Neighbour, Go, and come again, and to Morrow I will give, when thou hast it by thee.*
- 1 Tim. 6.  
17. *Charge them that are rich in this World, that they be not high-minded, nor trust in un-certain Riches, but in the living God, who giveth us richly all Things to enjoy.*
- Ver. 11. *That they do Good, that they be rich in good Works, ready to distribute, willing to communicate.*
- Luke 14.  
13, 14. *When thou makest a Feast, call the Poor: And thou shalt be blessed; for they cannot recompence thee.*
- Lev. 19.  
17. *Thou shalt not hate thy Brother in thine Heart; thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him.*

Rebuke a wise Man and he will love thee. Prov. 9.

He that rebuketh a Man, afterward shall  
find more Favour than he that flattereth with  
his Tongue. --28. 23.

A flattering Mouth worketh Ruin: A Man  
that flattereth his Neighbour, spreadeth a  
Net for his Feet. --26. 28.

Faithful are the Words of a Friend, but  
the Kisses of an Enemy are deceitful, --27. 6.

He that regardeth Reproof is prudent. --15. 5.

He that refuseth Instruction, despiseth his  
own Soul. --32.

A Friend loveth at all Times, and a Bro-  
ther is born for Adversity. --17. 17.

A Man that hath Friends, must shew him-  
self friendly. --18. 24.

Thine own Friend, and thy Fathers Friend, Prov. 27.  
forsake not. 10.

The Prince that wanteth Understanding, is  
also a great Oppressor. --28. 16.

But he that hateth Covetousness shall pro-  
long his Days. --20. 21.

The Rod and Reproof give Wisdom, but a  
Child left to himself bringeth his Mother to  
Shame. --29. 15.

And thou shalt teach them (that is, God's  
Laws) diligently unto thy Children, when thou  
walkest by the Way, and when thou liest down,  
and when thou risest up. Deut. 6. 7

For I know him that he will command his  
Children and his Household after him, and  
they shall keep the Way of the Lord, to do Ju-  
stice and Judgment. Gen. 18. 19.

Masters give unto your Servants that which  
is just and equal, knowing also that ye have  
a Master in Heaven. Col. 4. 1.

Thou

Levit. 25. Thou shalt not rule over him with Rigour;  
43. thou shalt fear thy God.

Pfal. 101. Mine Eyes shall be on the faithful, that  
6. they may dwell with me.

Ver. 7. He that worketh Deceit, shall not dwell in  
my House: He that telleth Lyes, shall not tar-  
ny in my Sight.

*On Laying by any Gift to the Uses of  
Charity.*

“ **O** Lord, who didst accept of the  
“ Widow’s Mite more than the  
“ larger Offerings of the Rich, because  
“ she gave it with a better Heart and  
“ greater Love, accept also this small  
“ Oblation of thy Servant: I cannot say  
“ it is all my Living, but I trust, through  
“ the Assistance of thy Grace, I am rea-  
“ dy to part with all when my Obedi-  
“ ence to any of thy Commands calls for  
“ it, or I cannot keep any Part without  
“ offending Thee, the Lord and Proprie-  
“ tor of all.

“ Lord, while I possess any Talents of  
“ Power or Riches, make me a faithful  
“ Steward, to dispence a due Proportion  
“ to the several Wants of my poor Brother,  
“ and to use the whole as one who must  
“ one Day give an Account to his Lord.  
“ But, alas! my whole Substance can  
“ give but small Relief to the innumer-  
“ able Wants of my Fellow-Creatures;  
“ but tho’ I can give but to few, I can pray  
“ for



“ for all, to that God who is mighty and  
 “ willing to save.

*Some Acts of Intercession for temporal  
 Blessings.*

“ **O** Most bountiful Lord and Creator,  
 “ dispence to thy poor Creatures  
 “ such Sorts and Degrees of the Com-  
 “ forts of this Life, as may most effect-  
 “ ually tend to the restoring poor de-  
 “ praved, disordered Mankind to his first  
 “ Perfection. Set over thy People such  
 “ Kings and Rulers as are taught by Thee,  
 “ to minister Judgment, and to seek the  
 “ Welfare of the People they govern;  
 “ and bless all such Princes and Gover-  
 “ nours with Wisdom and Courage, with  
 “ Vigor of Mind and Health of Body, and  
 “ with the just Obedience of their Sub-  
 “ jects, and Victory over their Enemies.

“ Bless the faithful Shepherds of thy  
 “ Flock, with divine Illumination and  
 “ Knowledge, and the Gift of Utterance,  
 “ and such Degrees of those Gifts and  
 “ Graces bestowed on the first Preachers  
 “ of thy Word, as is suitable to the  
 “ Necessities of a corrupted World; that  
 “ not seeking themselves, or their own  
 “ Honour, they may find such Favour  
 “ from Men, as may be most for thy  
 “ Glory, and the Edification and Salvati-  
 “ on of those committed to their Charge.

“ Establish

“ Establish and reward the faithful  
 “ Councillor, the just Judge, and di-  
 “ ligent Magistrate, with the Increase of  
 “ Power, Riches and Honour.

“ Bless the Fleets and Armies sent out  
 “ to repress Tyranny, or to defend Truth  
 “ and Justice, the Oppress’d and Perse-  
 “ cuted, with Victory, and a secure and  
 “ equitable Peace.

“ Bless the pious Husbandman with  
 “ fruitful Seasons, and Plenty of Corn;  
 “ the religious Merchants and Seamen,  
 “ with prosperous Winds and happy Re-  
 “ turns; the upright Tradesman and Ar-  
 “ tificer, with an increasing Success, and  
 “ just Incouragement for their Industry;  
 “ the honest Labourer, with a sufficient  
 “ Store for Life; and so restrain the Spi-  
 “ rit of Avarice, that none may want  
 “ Food to eat, or Raiment to put on,  
 “ when thy Providence has provided in  
 “ this thy World enough and to spare  
 “ for all its Inhabitants.

“ And since thou hast commanded us  
 “ to pray for our daily Bread, as well  
 “ as for the Pardon of our Sins, and hast  
 “ said, Thou wilt be intreated even for  
 “ those Mercies and Deliverances Thou  
 “ willest to grant, reject not the humble  
 “ Prayer of thy Servant for such tem-  
 “ poral good Things, for my Friends,  
 “ Relations, Benefactors, as in thy Wis-  
 “ dom Thou seest good for them. And  
 “ O let thy Blessing accompany those  
 “ thy Gifts; and if in thy Providence  
 “ Thou

" Thou art pleased to enlarge the Por-  
 " tion of any, O enlarge their Hearts also,  
 " and direct their Minds so to imploy  
 " them as may be most for thy Glory.

" Finally, O Lord, according to thy  
 " gracious Promise, add unto all those,  
 " from the highest to the lowest, who  
 " first seek thy Kingdom and its Righ-  
 " teousness, all such temporal Blessings as  
 " are needful to their several Places, and  
 " may tend to their Sanctification and Sal-  
 " vation, that the Profane may no lon-  
 " ger deride thy Providence, or say,  
 " Doth God regard? Is their Knowledge  
 " in the most High? But in thy due  
 " time so bless with Power and Ho-  
 " nour those who honour and obey thy  
 " Laws, that all Men may say it is thy  
 " Work, and that Thou Lord hast done  
 " it.

" O Lord, I confess we are unworthy  
 " of those Mercies which yet, if we have  
 " not, we perish: O help and save us,  
 " for thy Truth, and for thy Mercy's sake.



*A Morning Prayer for a Family.*

“ **O** Most Great, most glorious, and  
 “ Eternal Lord God, Thou art righ-  
 “ teous in all thy Ways, and Holy in  
 “ all thy Works, Infinite in Mercy and  
 “ Goodness to all that call upon Thee in  
 “ Truth, and hast promised, that where  
 “ two or three are gathered together in  
 “ thy Name, Thou wilt be in the midst  
 “ of them. Look down, we beseech Thee,  
 “ upon us thy unworthy Servants, who  
 “ are here before Thee, to present un-  
 “ to thy divine Majesty, the Morning  
 “ Sacrifice of our unfeigned Praises, ac-  
 “ knowledging that in Thee we live,  
 “ and move, and have our Being; that  
 “ Thou art continually pouring out  
 “ thy Benefits upon us; and that from  
 “ thy bountiful Hand we have received  
 “ many great and exceeding Mercies. We  
 “ desire, O Lord, in an humble Sense of  
 “ thy great Goodness, to bless and praise  
 “ thy holy Name, for thy manifold  
 “ Favours conferr’d upon us; and more  
 “ particularly, O Lord, we adore thy  
 “ glorious Majesty for preserving us this  
 “ Night past from the Perils of Darkness;  
 “ for raising us up in Health and Safety,  
 “ and giving us once more an Oppor-  
 “ tunity of calling upon thy Name.  
 “ Give us Grace, O Lord, we humbly  
 “ beseech Thee, to make a right Use  
 “ and Improvement of this, and all thy  
 “ other

" other Mercies ; and though we have  
 " hitherto abus'd the Riches of thy  
 " Goodness, by living unprofitably under  
 " the kind and endearing Methods of  
 " thy Love, yet grant, O merciful Fa-  
 " ther, that we may from henceforward  
 " live as becomes the Gospel of Christ,  
 " by denying all Ungodliness and world-  
 " ly Lusts, and living righteously, sober-  
 " ly, and godly, in this present World.

" And because we are not able of our  
 " selves to do any Thing that is good,  
 " vouchsafe us, we beseech Thee, the  
 " Assistance of thy holy Spirit, where-  
 " by we may be enabled to withstand all  
 " the Enemies and Hindrances of our  
 " Salvation, and to bring into Subjection  
 " those rebellious Corruptions that are  
 " continually warring against our Souls,  
 " and which have too often prevail'd a-  
 " gainst us.

" Put away from us, O Lord, what  
 " ever is hateful in thy Sight ; and give  
 " us those Things that are profitable for  
 " our Salvation. Enlighten our Minds,  
 " that we may know Thee ; sanctifie our  
 " Affections, that we may love Thee ; and  
 " put thy Fear into our inward Parts,  
 " that we may dread to offend Thee.  
 " Convince us thoroughly, O Lord, of  
 " the great Evil of Sin, that being a-  
 " fraid of nothing so much as thy Dis-  
 " pleasure, we may endeavour in all things  
 " to obey thy blessed Will, and to walk

A a

" before



“ before Thee in Holiness and Righteousness all the Days of our Lives.

“ Wean our Affections, O Lord, from the Things of this World; and whatever our State and Condition may be here, give us Grace therewith to be content. In all our Passage through this Life, and our manifold Concerns about it, grant that in doing our Duty, we may make Thee our only Stay and Confidence, our Hope and our Trust, casting all our Care upon Thee, and entirely resigning our selves to thy good Pleasure in all Things; that being anxious for nothing, but the Salvation of our Souls, and providing for that Time, when all earthly Comforts shall vanish away, we may live in thy Fear, and die in thy Favour, and be made Partakers of everlasting Happiness, thro’ the Merits and Mediation of Jesus Christ our blessed Lord and only Saviour. *Amen.*

“ And now, O Lord, we are entring upon the Business of that Day, to which thy Providence has brought us, we humbly beg leave to commend our selves and all our Affairs to thy Blessing and Protection: Enable us, O Lord, to discharge the Duties of our several Stations, and in all Things to keep a Conscience void of Offence towards Thee and towards Man. Let  
“ not



“ not the World so far engage our  
 “ Thoughts, as to make us forget the  
 “ great Work we have to do; but in  
 “ all our Affairs in this Life, in all our  
 “ Businessses and Employments, let us  
 “ often remember Thee, and that great  
 “ Account we must one Day give; that  
 “ being duly mindful of thy continual  
 “ Presence with us, we may never dare  
 “ to do any thing that is displeasing in  
 “ thy Sight. Guard our Souls, we hum-  
 “ bly entreat Thee, against the Assaults  
 “ of our spiritual Enemies, and defend  
 “ them from the Power and Dominion  
 “ of Sin; and especially from those Sins  
 “ that do most easily beset and insnare  
 “ us; and because we are but weak and  
 “ feeble Creatures, and are every Mo-  
 “ ment expos’d to a World of Dangers;  
 “ we beseech Thee likewise to take  
 “ Care of our Bodies, and to be with us in  
 “ our Going out, and Coming in, that no  
 “ Casualty or sad Accident (if Thou seest  
 “ it fitting) may come near to hurt us.  
 “ Give us such a Measure of Health, and  
 “ other temporal Blessings, as Thou seest  
 “ best and most expedient for us; but  
 “ above all Things, give us thy Grace  
 “ and Favour, that our Lives may be  
 “ holy and comfortable here, and our  
 “ eternal State happy and glorious with  
 “ Thee hereafter, through the Merits, and  
 “ for the Sake of thy dear Son Jesus  
 “ Christ our Lord. *Amen.*

*Our Father, &c.*

*An Evening Prayer for a Family.*

“ O Most Glorious and ever Blessed  
 “ Lord God, who inhabitest Eter-  
 “ nity, and dwellest in that Light which  
 “ no mortal Eye can approach unto;  
 “ we thy sinful and unworthy Creatures,  
 “ do with great Humility of Soul and  
 “ Body fall low on our Knees before  
 “ Thee, acknowledging that we are not  
 “ worthy to appear in thy Presence,  
 “ nor so much as to lift up our Eyes  
 “ to that Place of Purity where Thou  
 “ dwellest for evermore. O Lord, though  
 “ we are thus unworthy to speak unto  
 “ Thee, yet so infinite and condescend-  
 “ ing is thy Goodness towards us, as  
 “ to encourage our Addresses to Thee,  
 “ by many gracious Promises of Favour  
 “ and Acceptance. With humble Con-  
 “ fidence then, O Lord, we presume to  
 “ approach the Throne of thy Grace,  
 “ humbly beseeching Thee, in the Name,  
 “ and for the Sake of thy beloved Son,  
 “ to be merciful unto us in the free  
 “ Pardon and Forgiveness of all our Sins.  
 “ We acknowledge, O Lord, that we  
 “ have acted foolishly and wickedly, by  
 “ doing those Things which Thou hast  
 “ forbidden, and by neglecting to do  
 “ those Things which Thou hast com-  
 “ manded: We have many Ways offend-  
 “ ed Thee, O God, and it is of thy  
 “ great

" great Mercy that we are not consumed ;  
 " O let that Mercy of Thine, which has  
 " spared us so long, at last lead us to Re-  
 " pentance, that we may forsake our evil  
 " Ways, and turn unto Thee, the Lord  
 " our God, before that dreadful Day  
 " comes upon us, when all Opportunity  
 " of reconciling our selves to our offend-  
 " ed God, shall be far from us. Give us  
 " Grace, O Lord, seriously to consider the  
 " great Work we have to do, and the  
 " Uncertainty of that Time which Thou  
 " hast given us to perform it in, that we  
 " may not be so foolish as to consume our  
 " Days in Vanity and Folly, in satisfy-  
 " ing our corrupt Inclinations, indulging  
 " our vicious Appetites: but grant that  
 " we may walk before Thee in such a  
 " holy and religious Manner, with that  
 " Fear of thy divine Majesty, that Dread  
 " of thy Displeasure, and with such an  
 " earnest Sollicitude after the Things of  
 " another Life, that we may daily grow  
 " in Grace, and be continually advancing  
 " towards an happy Eternity.

" Disengage our Affections, O Lord,  
 " from the Things of this World, which  
 " are but of a short Continuance, that we  
 " may with greater Freedom and Liber-  
 " ty aspire after the Attainment of that  
 " Happiness, which is to last for ever-  
 " more. Shew us the Foulness and De-  
 " formity of Sin, and possess our Minds  
 " with a lively Sense of those dreadful  
 " Threatnings which Thou hast denoun-



“ ced against it, that we may abhor and  
 “ forsake every evil Way ; and from the  
 “ Consideration of thy great Love to  
 “ Mankind, and those glorious Promises  
 “ Thou hast made us, we may in good  
 “ earnest give up our selves to the Love  
 “ and Obedience of thy Commandments,  
 “ and make it the great Study and Busi-  
 “ ness of our Lives to serve and please  
 “ Thee in all Things.

“ Give us honest and upright Hearts,  
 “ such as no Interest can seduce, no Ad-  
 “ vantage prevail upon, to deviate from  
 “ the Ways of Truth and Justice ; and to  
 “ that End restrain us from all immode-  
 “ rate Desires of the Things of this  
 “ World, from all Pride and Covetous-  
 “ ness, and from an insatiable Thirst af-  
 “ ter Riches, which must unavoidably  
 “ lead us into many Snares and Tempta-  
 “ tions. And O be Thou pleased so to  
 “ conduct us by thy good Spirit, through  
 “ all the Businesses and Employments,  
 “ through all the Calamities and Trou-  
 “ bles of this Life, that (whatever our  
 “ Condition may be in this World) we  
 “ may not fail at last to attain that Hap-  
 “ piness which Thou hast prepar’d for  
 “ them that love Thee. But, O Lord,  
 “ we pray not for our selves alone, but, as  
 “ a Testimony of our unfeigned Charity,  
 “ do beseech Thee likewise to extend  
 “ thy Mercy to the whole Race of Man-  
 “ kind. Have Pity upon all that are in  
 “ Ignorance and Error, upon those that  
 “ know

" know Thee not, and have never heard  
 " of thy Name. Visit them, O Lord,  
 " with thy Salvation, and so bring them  
 " to the Light and Knowledge of thy  
 " Truth, that they may become the Fol-  
 " lowers of the ever blessed-Jesus.

" We pray Thee more especially to be  
 " gracious to this Church and Nation  
 " to which we belong; give us all Grace  
 " seriously to repent of the Evil of our  
 " Ways, that Sin and Iniquity may not  
 " be our Ruine; but that we becoming a  
 " peculiar People, zealous of good Works,  
 " Religion and Virtue, Peace and Charity  
 " may for ever flourish and increase  
 " among us.

" Bless our Sovereign Lady Queen *Anne*,  
 " the Princess *Sophia*, and all the Royal  
 " Family. Bless all that are put in Autho-  
 " rity under Her Majesty, both in Church  
 " and State; grant that all their Designs  
 " may tend to the Advancement of thy  
 " Glory, and the Happiness and Prospe-  
 " rity of these Kingdoms.

" Look with Pity and Compassion, O  
 " Lord, upon all thy afflicted Servants  
 " every where; strengthen and support  
 " them under their Calamities, and give  
 " them, in thy good Time, a happy De-  
 " liverance out of all their Troubles.

" Be merciful, O God, to all our Rela-  
 " tions, Friends, and Acquaintance; for-  
 " give our Enemies, reward our Bene-  
 " factors, and grant that we, and all  
 " thy People every where, may serve

“ Thee, from the highest to the lowest,  
 “ and at last be made Partakers of ever-  
 “ lasting Happiness.

“ To these our Prayers and Interces-  
 “ sions, we desire likewise, O Lord, to  
 “ add the Sacrifice of our unfeigned  
 “ Praises to thy divine Majesty, ac-  
 “ knowledging it to be our bounden Du-  
 “ ty and Service, at all Times and in all  
 “ Places, to give Thanks unto Thee, O  
 “ Lord, to whose infinite Goodness and  
 “ Mercy we owe all the Comforts of this  
 “ Life, all the Hopes and Expectations of  
 “ a better. To Thee, O Lord, we stand  
 “ indebted for innumerable Mercies and  
 “ Favours, in an humble Sense whereof  
 “ we adore and praise thy glorious  
 “ Majesty. Blessed be thy Name, O  
 “ God, for the Continuance of thy Mer-  
 “ cies to us this Day; for providing for  
 “ our Bodies, and taking Care of our  
 “ Souls; and for delivering us from those  
 “ many Evils that we have most justly  
 “ deserved; but above all, we bless and  
 “ praise thy holy Name for thine in-  
 “ estimable Love, in the Redemption of  
 “ the World by our Lord and Saviour  
 “ Jesus Christ, humbly beseeching Thee,  
 “ of thy great Goodness, O Lord, to  
 “ pass by our Unworthiness of these thy  
 “ Mercies, and to continue to us thy gra-  
 “ cious Favour and Protection; keep us,  
 “ we beseech Thee, this Night under the  
 “ Shadow of thy Wings, that no Evil  
 “ or



" or sad Accident (if it be thy blessed  
 " Will) may come near to hurt us. Give  
 " us quiet and refreshing Sleep, such as  
 " may fit us for the Duties of the Day  
 " following; and if Thou art pleased to  
 " add another Day to our Lives, grant  
 " that we may improve it to thy Glory  
 " and the Benefit of our precious Souls,  
 " through Jesus Christ our blessed Lord  
 " and only Saviour; in whose prevailing  
 " Name and Words we conclude these our  
 " Prayers, *Our Father, &c.*

*A Prayer for a Child, to be used Morn-  
 ing and Evening.*

" **A** Lmighty God, who madest me,  
 " and hast preserved me to [this  
 " Hour, (blessed be thy holy Name;)  
 " look graciously upon me, and bless  
 " me, I humbly beseech Thee: Pardon  
 " all my Sins, and forgive whatever I  
 " have done amiss, and give me Grace  
 " to remember and put in Practice my  
 " Baptismal Vow, by renouncing the De-  
 " vil and all his Works. O do Thou  
 " incline my Heart to that which is  
 " good, and create in me an utter Dislike  
 " of all Evil; put thy Fear and thy  
 " Love in my Soul, that I may serve  
 " Thee, and worship Thee, and keep thy  
 " Commandments.

" Make me dutiful to [ my *Father,*  
 " *Mother* ] obedient to my Teachers,  
 " humble

" humble and reverent to all my Betters ;  
 " meek and courteous to all People ; and  
 " enable me to do to others, as I would  
 " have them to do to me.

" Preserve me from bearing Malice  
 " or Hatred in my Heart, from Lying  
 " and Stealing, Slandering and Evil-  
 " speaking, and all evil Thoughts, Words,  
 " and Actions. Guide me by thy holy  
 " Spirit, that I may live to thy Glory,  
 " and when I die, I may attain everlasting  
 " Life.

" Lord, bless all my Relations and  
 " Friends, and save and defend them and  
 " me from all Dangers [this *Day, Night,*  
 " and] evermore, through Jesus Christ  
 " our Lord. *Amen.*

*Our Father, &c.*

*A Morning*

*A Morning Prayer for a Young Person.*

“ **O** Eternal God, and heavenly Fa-  
 “ ther, Thou art the kind Author  
 “ of my Being; be thou the gracious  
 “ Guide of my Life; my Age is simple  
 “ and unexperienced, O be Thou pleased  
 “ to inspire me with true Wisdom from  
 “ Above, that it may guide and direct  
 “ me in all my Ways. I am come into  
 “ a World full of Snares and Tempta-  
 “ tions, O do Thou fill me with the Know-  
 “ ledge and Love of thy Truth, that it  
 “ may keep me from the Ways that lead  
 “ to Destruction.

“ I render unto Thee unfeigned Thanks  
 “ for all the Blessings I daily receive  
 “ from Thee, and for thy particular  
 “ Preservation and Refreshment of me this  
 “ Night past.

“ O Lord, have Thou Mercy upon me,  
 “ and forgive me all my Sins; and give  
 “ me Grace to fly all youthful Lusts, and  
 “ to remember Thee, my Creator, in the  
 “ Days of my Youth.

“ O possess my Heart with the Fear  
 “ of Thee, and Dependance upon Thee.  
 “ Let me always walk, as in thy Pre-  
 “ sence, as considering I must one Day  
 “ die, (I know not how soon) and ren-  
 “ der an Account of all the Actions of  
 “ my Life: Possess also my Heart, O  
 “ my God, with that natural Tenderness  
 “ for my Parents, and those that have  
 “ the



' the Care of me, and with that Chri-  
 " stian Sense of my Duty towards them,  
 " that my Language may be respectful,  
 " my Actions dutiful, and my whole Be-  
 " haviour such, that I may not increase  
 " the Burden and Care of their Life, but  
 " prove a Comfort and Blessing to them.

" Bless me, O Lord, in my Learning,  
 " and deliver me from Sloth and Idle-  
 " ness, and ill Company, and from all  
 " Dangers both of Body and Soul, and  
 " help me daily to increase in Knowledge,  
 " and Wisdom, and all Virtue.

" I commend unto thy divine Provi-  
 " dence [ *my Father and Mother, my Bre-*  
 " *thren and Sisters* ] all my Friends and  
 " Relations, and all this Family, and all  
 " Mankind; vouchsafe us, O gracious God,  
 " all those Graces and Blessings which  
 " Thou knowest to be most needful for  
 " us.

" Unto Thee, O my God, do I dedicate  
 " my Soul and Body, beseeching Thee to  
 " take them into thy Care and Prote-  
 " ction, that they may be always imploy-  
 " ed in thy Service, and to thy Glory;  
 " that having served Thee faithfully in  
 " this Life, I may at last obtain Life e-  
 " verlasting, through the Merits and Me-  
 " diation of my blessed Saviour and Re-  
 " deemer, Jesus Christ our Lord; in whose  
 " holy Name and Words, I sum up my  
 " own and the Wants of all Mankind.

*Our Father, &c.*

*An Evening Prayer for a Young Person.*

“ **O** Almighty God and merciful Fa-  
 “ ther, who willingly hearest the  
 “ Prayers of all those that call upon Thee  
 “ faithfully, I humbly beseech Thee to  
 “ pardon whatsoever Thou hast seen a-  
 “ miss in me this Day, in my Thoughts,  
 “ Words, or Actions, particularly [*here*  
 “ *mention Particulars*] Assist me, O God, in  
 “ making it my constant Endeavour to  
 “ resist and conquer every evil Inclina-  
 “ tion within me, and every Tempta-  
 “ tion from without.

“ Help me daily to increase in the  
 “ Knowledge and Love of Thee, my God,  
 “ and of my Saviour Jesus Christ.

“ Shew me the Way in which I should  
 “ walk, whilst I am young, and grant I  
 “ may never depart from it.

“ Bless to me, I pray Thee, whatso-  
 “ ever good Instructions have at any Time  
 “ been given me; help me carefully to re-  
 “ member them, and seriously to pra-  
 “ ctise them, that I may be ever growing  
 “ in Knowledge, in Wisdom, and in Good-  
 “ ness.

“ Bless and defend and save the Queen,  
 “ and all the Royal Family, and all Or-  
 “ ders of Men amongst us, from the high-  
 “ est to the lowest. Lord, give them all  
 “ Grace, in their several Stations, to be  
 “ instrumental to thy Glory, and the  
 “ publick Good.

“ Accept,

" Accept, O Lord, of my humblest  
 " Praise and Thanksgiving for all the  
 " Goodness Thou hast this Day; or at any  
 " Time, shewed me; for all the Helps  
 " of preventing or restraining Grace Thou  
 " hast vouchsafed me; for whatever I  
 " have done which is in any Measure ac-  
 " ceptable to Thee; for whatever Progress  
 " I have made in my Learning; for thy  
 " Preservation of me, from all the Mife-  
 " ries and Dangers which frail Mortality  
 " is every Moment exposed to; particu-  
 " larly for [*Here mention any particular*  
*Mercy God has bestowed upon you*].

" I humbly commit my Soul and Body  
 " to thy Care this Night, begging thy  
 " gracious Protection and Blessing.

" And all these Mercies and Blessings  
 " which I ask for my self, I heartily de-  
 " sire for all my Relations and Friends,  
 " and for all Mankind. Let it please Thee  
 " to guide us all in this Life present, and  
 " to conduct us safe to thy heavenly  
 " Kingdom, through Jesus Christ our on-  
 " ly Lord and Saviour: In whose most  
 " holy Name and Words, I conclude these  
 " my imperfect Prayers.

*Our Father, &c.*

*A Morn-*



*A Morning Prayer for a Servant.*

“ **O** Lord my God, the great Creator  
 “ and Preserver of all Mankind ;  
 “ Thou hast preserved me this Night  
 “ past, which might have been my last ;  
 “ and for this, and all thy other Mercies ;  
 “ my Soul does bless and praise thy  
 “ holy Name. Thou hast given me ano-  
 “ ther Day, O give me Grace to spend it  
 “ to thy Honour and Glory ; O let it  
 “ not increase my Guilt and the Num-  
 “ ber of my Sins ; but enable me to work  
 “ in it the Work for which Thou hast  
 “ sent me into the World, before the  
 “ Night of Death cometh, wherein I can-  
 “ not work. The Number of my Sins,  
 “ I confess, is too great already ; they  
 “ would sink my Soul down into Hell,  
 “ if the blessed Jesus had not loved me,  
 “ and given himself for me ; O do Thou  
 “ therefore mercifully, for his sake, grant  
 “ me thy Grace, that I may not in-  
 “ crease the Number of my Transgres-  
 “ sions, by running heedlessly or know-  
 “ ingly into the Commission of any Sin.  
 “ O God, Thou holy God, Thou Witness  
 “ of all my Actions, and Judge of all  
 “ my Thoughts and Affections, what would  
 “ become of me, if Thou shouldest en-  
 “ ter into strict Judgment with me ? How  
 “ should I stand before thy Tribunal, co-  
 “ vered with the Guilt and Shame of so  
 “ many Transgressions ? Lord, I repent,  
 “ increase

“ increase Thou my Repentance ; I re-  
 “ pent of——[*Here mention those Sins which*  
 “ *most burden thy Conscience*]. O be Thou  
 “ reconciled unto me, and pardon me,  
 “ I beseech Thee, by the Merits and In-  
 “ tercession, by the Agony and Passion,  
 “ and all the painful Sufferings of thy  
 “ dear Son; and not only pardon my  
 “ Sins, but deliver me, I beseech Thee,  
 “ from the Power and Dominion of them:  
 “ O assist me to break off those Chains  
 “ of Lusts and worldly Cares, with which  
 “ I have been tied and bound ; I am  
 “ conscious to my self of great Weakness  
 “ and Frailty ; O do Thou confirm and  
 “ strengthen me, who alone art able to  
 “ do it: Make me a clean Heart, O God,  
 “ and renew a right Spirit within me;  
 “ give me a true Faith, and enflame my  
 “ Heart with a holy Love, that I may de-  
 “ light in thy Commandments, that I  
 “ may walk before Thee in Uprightness  
 “ and Fear, in Faithfulness and Hone-  
 “ sty, diligently seeking Thee, constantly  
 “ and cheerfully depending upon Thee,  
 “ and doing the Duty of my Place, not  
 “ with Eye-Service, but with Singleness  
 “ of Heart, as knowing that I shall be  
 “ accountable to Thee at the last Day, as  
 “ well for those Duties which I owe  
 “ my Master and Mistress, as for those  
 “ which are more immediately to be paid  
 “ to Thee. O Lord, keep me, I beseech  
 “ Thee, from all opprobrious and re-  
 “ proachful Language, from all Lying  
 “ and

“ and Slandering, and from all unjust and  
 “ deceitful Actions ; and after I have  
 “ done all, O Lord, suffer me not to fall  
 “ short of my Reward, through Pride or  
 “ Ingratitude ; but make me always thank-  
 “ ful, always humble, always contented ;  
 “ neither with-holding from Thee the  
 “ Praise due to thy infinite Bounty and  
 “ Mercy, nor from Man the Thanks due  
 “ to him, for any Act of Kindness or Cha-  
 “ rity towards me. Help me, O my God,  
 “ so to walk before Thee, that my Soul  
 “ may enjoy a true Liberty, that my Life  
 “ may be full of Comfort, my Death of  
 “ Peace, and my Eternity of Glory, thro’  
 “ Jesus Christ our Lord.

“ And, O my God, bless not me only,  
 “ but this whole Family to which I be-  
 “ long ; Thou that art the God of Peace  
 “ and Love, sow in all our Hearts the  
 “ Seeds of unfeigned Charity, that we  
 “ may all enjoy the Comfort of a mutual  
 “ Affection, and of a mutual Assistance  
 “ and Aid in our several Places.

“ O Lord, possess every Soul of this  
 “ Family with a just Sense of Duty to-  
 “ wards Thee and towards Man, that all  
 “ of us may be living Members of thy  
 “ blessed Son ; and being protected by  
 “ thy good Providence, directed by thy  
 “ Word, and assisted by the Influence of  
 “ thy holy Spirit, we may all of us at  
 “ last meet in the Family of Heaven,  
 “ where we shall adore and praise Thee,  
 “ love and enjoy Thee to all Eternity,



“ through Jesus Christ our Lord : In whose  
 “ most holy Name and Words I conti-  
 “ nue to pray as he hath taught me, say-  
 “ ing, *Our Father, &c.*

*An Evening Prayer for a Servant.*

“ **O** My God, my Strength, and the  
 “ Rock of my Salvation ; the Day  
 “ is past, and the Night is come, O give  
 “ me Grace to remember that this Life  
 “ will ere long be past too, and that Death  
 “ will surely come ; grant that I may so  
 “ live, that my Work may be then fi-  
 “ nish’d, and I may have nothing else to  
 “ do when I come to die, but go to my  
 “ Rest, where I shall be invested with  
 “ Liberty and Glory eternal. How does  
 “ my Soul praise Thee, O Lord, for thy  
 “ great Goodness, and all the precious  
 “ Promises of thy Gospel ? Thou hast  
 “ called me indeed to be a Servant, but  
 “ Thou hast called me to be a Son too,  
 “ and an Heir of Eternal Life. Thou  
 “ hast not indeed given me any great  
 “ Portion of the Wealth and Honour of  
 “ this Life ; but Thou hast given the blef-  
 “ sed Jesus to be my Redeemer, and thy  
 “ Holy Spirit to be my Sanctifier, which  
 “ are Blessings far more valuable than all  
 “ the Riches and Splendor of this World.  
 “ O do Thou continue to me the Light  
 “ of thy Countenance, thy Grace, and  
 “ thy Truth, and I shall think my self  
 “ happy,

“ happy, though my Condition should be  
 “ very mean in this World.

“ But, O my God, how often is this  
 “ cheerful and blessed Light obscured by  
 “ my Sins and Infirmities? O my God,  
 “ I have forgotten Thee too too often,  
 “ though Thou hast given me my Being;  
 “ I have forgotten Thee, tho’ Thou gavest  
 “ thine own Son to redeem me; not  
 “ ly to free me from the Punishment due  
 “ to my Sins, but from the Slavery and  
 “ Dominion of them, and to procure for  
 “ me Life Eternal. I have feared the  
 “ Displeasure of Man, whose Breath is in  
 “ his Nostrils, more than I have feared  
 “ thine. O Thou just and holy Judge of  
 “ Mankind, I have been more solicitous  
 “ for the Bread that perishes, than for  
 “ thy Favour, which is better than Life  
 “ it self: I have done foolishly and wick-  
 “ edly, in that I have broken thy holy  
 “ Laws and Commandments, and have  
 “ many Times, I confess, sinned against  
 “ my Knowledge, thy Word, and the  
 “ Motions of thy holy Spirit. [*Here*  
 “ *mention thy particular Sins*]. And be-  
 “ sides all this, (vain and senseless Crea-  
 “ ture that I am) I have been apt to re-  
 “ pine and murmur at thy Providence,  
 “ and to be discontented with my Con-  
 “ dition: But I repent, O my God; I  
 “ repent of all my Sins and Wickedness,  
 “ and by the Assistance of thy Grace, will  
 “ do Works meet for Repentance, and

“ serve Thee in Truth, and with an upright Heart.

“ Have Mercy upon me, O Lord, have  
 “ Mercy upon me, and forgive me these  
 “ and all other my Offences, and give  
 “ me Grace to keep upon my Watch, and  
 “ guard against them: Enable me sincerely  
 “ to endeavour to repair and reform  
 “ them, as much as in me lies, that I may  
 “ every Day grow and encrease in Goodness,  
 “ and be so much the fitter for  
 “ Death, the nearer I do every Day approach  
 “ to it; and whenever it comes, let it find me,  
 “ O Lord, in a Disposition and Frame of Spirit  
 “ fit to die, possess’d with an unshaken Faith,  
 “ with an humble Resignation and Submission  
 “ of Mind, with a holy Contempt of Earth,  
 “ and a devout Love of Heaven: In the  
 “ mean Time, O Thou Keeper of *Israel*,  
 “ Thou who never slumberest nor sleepest,  
 “ watch over me and this whole Family;  
 “ let thine Angels pitch their Tents about  
 “ us this Night; let us lie down securely;  
 “ and let our Sleep be sweet and refreshing  
 “ to us, for Jesus Christ’s sake; in whose most  
 “ holy Name and Words I beg all things  
 “ needful both for my self and all that I am  
 “ any way bound to pray for, saying as he hath  
 “ taught me,  
*Our Father, &c.*

*A Prayer*



*A Prayer to be used by a Servant at any Time of the Day, or that may be added to any other Devotions.*

“ **O** Lord my God, Thou hast made  
 “ me, and dost dispose of all things  
 “ in a wise and excellent Order; Thou  
 “ hast placed me in the Condition of a  
 “ Servant; Thou hast appointed me this  
 “ my Station: O grant that I may discharge the Duties of it zealously and  
 “ faithfully: Enable me to imploy and  
 “ improve the Talents which Thou hast  
 “ intrusted me with, to thy Glory, and  
 “ the Good of my own Soul, and make me  
 “ useful and serviceable, honest and diligent in the Station to which it has  
 “ pleased Thee to call me. O suffer me  
 “ not to fall into any Breach of Trust  
 “ with Man, lest I fall under the Vengeance of Thee my God.

“ O God, who givest Grace to the  
 “ Humble, but resistest the Proud, keep  
 “ me, I beseech Thee, from Pride and  
 “ Frowardness, from Discontent and Murmuring, and give me a meek and humble Spirit.

“ And, O Thou Lover of Peace and  
 “ Concord, enable me, I beseech Thee,  
 “ to live in brotherly Affection, Unity,  
 “ and Concord with my Fellow-Servants;  
 “ and grant that we may be a mutual  
 “ Comfort

“ Comfort and Assistance to one another,  
 “ as well in our spiritual, as temporal  
 “ Concerns.

“ Lord, let not my Soul, by any Conni-  
 “ vance or Encouragement, or any other  
 “ Act of mine, lie under the Guilt of be-  
 “ ing the Occasion of the Discontent, or  
 “ Injury, or Ruine of any Family or Per-  
 “ son; but make me an Instrument of  
 “ Peace and Prosperity wherever I am:  
 “ I know, O Lord, that Humility and  
 “ Industry are Virtues that are not so  
 “ pleasing to a carnal Mind; but do Thou  
 “ make me sensible how great the Re-  
 “ compence of Self-denial, and all other  
 “ Virtues, will one Day be.

“ Make me, O Lord, to remember, that  
 “ I am always in thy Sight, and that  
 “ Thou dost ponder all my Paths; that  
 “ I may be fully convinc'd, that both my  
 “ temporal and eternal Interest depends  
 “ upon a faithful and conscientious Per-  
 “ formance of my Duty; that so I may  
 “ not be seduced or discouraged by any  
 “ Temptation whatever; but still looking  
 “ up to God, and having Regard to the  
 “ Recompence of Reward, I may run  
 “ with Patience the Race that is set be-  
 “ fore me, through Jesus Christ our Lord.

*Amen.*

*A Cata-*

*A Catalogue of some BOOKS for a private Study, which may be altered and improved as every one sees fit.*

**T**HE Holy Bible.

The Book of Common-Prayer.

Bp. Tillotson's Sermons.

The Whole Duty of Man.

Bp. Barner's Pastoral Care.

— His Four Discourses concerning,  
I. The Truth of the Christian Religion. II. The Divinity and Death of Christ. III. The Infallibility and Authority of the Church. IV. The Obligations to continue in the Communion of the Church.

— His Abridgment of the History of the Reformation.

Bp. Pearson on the Creed, Fol.

Mr. B. Kenner's Exposition on the Creed, according to Bp. Pearson; By way of Paraphrase and Annotations. 8vo.

Bp. Patrick's Commentaries on the Old Testament.

— His Christian Sacrifice.

— His Parable of the Pilgrim.

— His Advice to a Friend.

— His Heart's Ease.

— His Search of the Scriptures.

— His Treatise of Repentance and Fasting.

Dr.



Dr. *Barrow* of the Duty and Reward of Bounty to the Poor.

—His Sermon on the Passion of our blessed Saviour.

A New Manual of Devotions. In Three Parts. Part I. Containing Prayers for Families and private Persons. Part II. Containing Offices for Days of Humiliation, for the Sick, and for Women with Child. Part III. Consisting of an Office for the Holy Communion; to which are added some occasional Prayers.

Dr. *Lucas's* Practical Christianity.

—His Enquiry after Happiness. 3 vol. 8vo.

Dr. *Sherlock* on Death.

— On Judgment.

My Lord Chief Justice *Hales's* Contemplations, 3 Parts, with his Life.

Dr. *Burton's* Discourses, 2 Vol. 8vo.

Mr. *Norris* on Humility.

Bp. *Wake's* Exposition on the Church Catechism.

Bp. *Williams* on the Church-Catechism.

Mr. *Harrison's* Exposition of the Church-Catechism. In two Parts. The first being an Explanation, by way of Question and Answer. The Second, a Scriptural Confirmation of each particular Doctrine contained therein.

Mr. *Lewis's* Exposition of the Church-Catechism.

Mr. *Hoadly's* Perswasive to Lay-Conformity.

Mr. *Clark's* Three Practical Essays on Baptism, Confirmation, and Repentance.

— His

— His Sermons at Mr. *Boyl's* Lecture.

Dr. *Worthington's* Scripture-Catechism.

Mr. *Ostervald* concerning the Causes of the present Corruptions of Christians.

— On the Grounds and Principles of the Christian Religion.

A short and easie Method with a Deist.

Mr. *Richardson* on the Canon of Scripture, against *Toland*.

Dr. *Brown* of *Dublin* College, his Answer to a Book entituled, *Christianity not mysterious*: As also to all those who set up for Reason and Evidence, in Opposition to Revelation and Mysteries.

*Grotius* of the Truth of the Christian Religion, translated by Bp. *Patrick*.

The Gentleman's Religion.

A Discourse of Generosity.

The Life of God in the Soul of Man.

An Address to *Roman Catholicks*, by Dr. *Willis*.

Mr. *Eachard's* Ecclesiastical History.

Dr. *Goodman's* Penitent pardoned.

Dr. *Whirby* on the New Testament, 2 Vol. Fol.

Mr. *Burkitt* on the New-Testament. Fol.

A Companion for the Festivals and Fasts of the Church, with Prayers suitable to each Solemnity. By Mr. *Nelson*. The 7th Edition.

The great Duty of frequenting the Christian Sacrifice, and the Nature of the Preparation required: With Devotions partly collected from the ancient Liturgies.

Dr. *Woodward's* Fair Warnings to a Careless World.

Bp. *Wilkins* of the Principles and Duties of Natural Religion.

— His Discourse concerning the Beauty of Providence.

Dr. *Henry More's* Ethics.

The Exemplary Life of *James Bonnell, Esq;*

Mr. *Collier's* Essays, 3 Parts. 8va.

— Of the Immorality and Prophaneness of the *English* Stage.

— The two Defences of it.

Mr. *Allin's* Works, Fol.

Dr. *Witchcot's* Sermons.

*Tully's* Offices, with Notes, by Mr. *Cockman*.

Dr. *Comber's* Epitomy of his Discourses on the Common-Prayer.

Dr. *Stanhope* on the Epistles and Gospels.

*Some Single Sermons.*

Bp. *Beveridge* of the Excellency and Usefulness of the Common-Prayer.

Dr. *Atterbury* of secret Prayer.

Bp. *Sharp's* Perswasive to Prayer.

— Of the Government of the Thoughts.

Bp. *More* of Religious Melancholy.

Dr. *Lucas* of the Influence of Conversation.

Mr. *Norris* of Religious Discourse in Common Conversation.

Bp. *Tenison* against Self-Love.

Bp. *Tillotson* against Evil-speaking.

— Of Restitution.

Dr. *Fleetwood* concerning the Education of Children.

See



See a *New Catalogue of Books and Small Tracts* against *Vice and Immorality*, and for the *Promoting of the Knowledge and Practice of the Christian Religion*; in which the *Prices* of them, singly and by the hundred, are set down; from which such as are piously disposed, may be inform'd what little Tracts may be usefully dispersed among their *Friends, Dependants, and Others*. *London, Printed and Sold by Joseph Downing in Bartholomew-Close near West-Smithfield. Price 3d.*

An Essay upon Christian Education; shewing the Necessity and Advantages of it. Humbly offered to Parents and School-Masters, by George Adams, M. A. Religious and Moral Meditations upon the Retire-ment from the World, and upon divers other subjects. The History of Churches in England; wherein is shewn, the Time, Manner, and Manner of Found-ing, Building and Endowing of Churches, both Cathedral and Rural, with their Antiquities and Ad-ventages. By Thomas Sturges, Esq; one of the

The Library used in the Churches of the Principality of Westphalia. With a Letter from the learned Dr. Jablonski, concerning the Nature of Liturgies: To which is added, The Form of Prayer lately introduced into the Church of Geneva. The Grounds and Principles of the Christian Religion, explain'd in a Catechetical Discourse, for the Instruction of young People. Written in French by J. F. Oberwald, Pastor of the Church of Westphalia. Rendered into English by James Wainley, and revised by George Stanhope, D. D.

BOOKS Printed and Sold by *Joseph Downing*  
in *Bartholomew-Close* near *West-Smithfield*.

**T**HE Principles and Duties of the Christian Religion, consider'd and explain'd; in order to retrieve and promote the Christian Life, or that Holiness, without which no Man shall see the Lord. Divided into XXVI. Chapters. One whereof being read every Lord's-Day, the whole will be read over twice in the Year. With a Collection of suitable Devotions, &c. for several Occasions. By *J. Mapletost*, D. D. The Second Edition corrected and enlarged.

An Essay upon Christian Education; shewing the Necessity and Advantages of it. Humbly offered to Parents and School-Masters. By *George Monro*, M. A.

*Reliquiae Ludolfianae*: The Pious Remains of Mr. *Henr. Will. Ludolf*; consisting of Meditations upon Retirement from the World, and upon divers other Subjects.

The History of Churches in *England*: Wherein is shewn, the Time, Means, and Manner of Founding, Building and Endowing of Churches, both Cathedral and Rural, with their Furniture and Appendages. By *Thomas Staveley* Esq; late of the *Inner-Temple*.

The Liturgy used in the Churches of the Principality of *Neufchatel*. With a Letter from the Learned Dr. *Jablonski*, concerning the Nature of Liturgies: To which is added, The Form of Prayer lately introduced into the Church of *Geneva*.

The Grounds and Principles of the Christian Religion, explain'd in a Catechetical Discourse, for the Instruction of young People. Written in *French* by *J. F. Osterwald*, Pastor of the Church of *Neufchatel*. Rendered into *English* by *Hum. Wanley*, and revised by *George Stanhope*, D. D.